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THE
PALESTINE EXPLORATION FUND.

THE Twentieth Quarterly Report on the Excavation of Gezer describes the result of the joining of the two pits, that of the Central Valley and that of the Eastern Hill. Another cave-cemetery has been found: it contained human remains but the store of deposits was disappointing. To the numerous types of Astarte plaques, Mr. Macalister has now been able to add a fresh and valuable one, noteworthy for its rich ornamentation. A curious tablet inscribed with lines can only be conjecturally explained; on the other hand, the tablet with the Hebrew inscription, to which a brief reference was made in the last *Quarterly Statement* (p. 271), has been submitted to scholars, and its general purport is now clear. We give in this issue remarks kindly contributed by Prof. Lidzbarski, of Greifswald, by the Rev. Prof. G. B. Gray, of Mansfield College, Oxford, and by Mr. Pilcher. Further remarks are invited from those who are able to offer suggestions. It may be added that it is proposed to publish separately the facsimiles of the tablet, with the contributions in this number; copies may be had on application to the Acting Secretary (price 1*s*.).

Among the other "finds" which Mr. Macalister reports we have to notice another so-called "Votive Altar." The scene represents a human figure on horseback, and presents several features of interest. A good specimen of ivory inlay, decorated with birds, also illustrates the artistic ability of the Gezerites. Another Hebrew inscribed jar-seal is noteworthy for its curious similarity to the puzzling characters discussed in the *Q.S.*, October, 1907, and January, 1908. Among the several miscellaneous objects of interest are a die, a fragment of pottery with the painting of an octopus, and a bronze object, the exact use of which is uncertain. The work of excavation, meanwhile, is being steadily pushed on with a larger staff of labourers, and when this last trench between the Central and Eastern pits is completed, Mr. Macalister hopes to be able to dig at least one fresh trench in the Western Hill before the time expires.

By the courtesy of a correspondent we have received a file of cuttings from Jerusalem newspapers having reference to the proclamation of the New Constitution and the subsequent elections. The public enthusiasm and excitement were unbounded and attended by discharges of firearms and other displays calculated to disturb the timid: but there was no rioting or any ill-feeling. The word *houriah* ("liberty") is in all mouths, but its meaning is not so clear to their understanding. "The fellahin understand that the proclamation of the New Constitution means free liberty to do as they like. For instance, a fellah entered a shop, took up an article and coolly walked off with it. The shopkeeper called him back and asked him for the value. He replied '*houriah*.' Then the shopkeeper took the article from him and gave him a good beating, repeating the word '*houriah*' while he did so." This vague notion of "liberty" among the ignorant peasants has its troublesome side in dealing with them. The newspapers express themselves freely but moderately as to the oppression of the past, and point out what should be the duties of the new governor in caring for the welfare of the people—advice which he seems to have courteously acknowledged. The elections of members to the new Parliament gave rise to a certain amount of feeling, and some mistrust as to their being conducted fairly. However, they are over and, apparently, to the reasonable satisfaction of all parties.

At present the public interest at Jerusalem is largely concentrated on the question of a new water-supply which it has been proposed to bring from 'Arûb. The water-supply is indeed a very urgent question for Jerusalem. It is now seriously inadequate and this constitutes a standing danger to the inhabitants, whose numbers increase rapidly. Our correspondent remarks, however, that unless entrusted to a really skilled European engineer, the scheme will either fail altogether or become an additional danger.

Mr. Consul Blech's *Annual Report on the Trade of Palestine for* 1907, edited by the Foreign Office and Board of Trade, was issued early in this year. After touching on the inconvenience of the present division, for Government purposes, of the country—under which a district around Nazareth, in the midst of the Vilayet of Beirut, is assigned to the Province of Jerusalem—Consul Blech goes on to deal with the details of the trade and agriculture of the country as far as statistics can be gathered. During the year in question Palestine suffered from insufficient rainfall and consequent high prices of all food. He gives valuable notes of the exports and imports of Jaffa, and reckons that of these about £500,000 in value were for Jerusalem. Mr. Blech also points out that there is an opening for a good British firm of commission agents, at Jaffa, who would devote themselves to the study of local tastes and requirements and keep a sample room for the use of purchasers. The volume of imports has nearly doubled in five years and is likely to increase. He notes that some 500 motor-engines are in use for irrigation in the plain of Sharon. Of these he remarks that "the British is preferred, but the German manufacturer is more conciliatory as to terms of payment." The culture of the vine by the Jewish Colonisation Association appears to have been overdone, and that of fruit-trees is in some cases being substituted. Experiments in growing cotton have been made both in the plain of Sharon and about Jericho; and there seems to be every prospect of success were this carried out on a large scale. Among the public works likely to be carried out is a railway from Haifa by Nâblus to Jerusalem; and a German expert is examining the Dead Sea region to report to the Sultan as to its mineral possibilities. The water supply for Jerusalem is again a subject of anxious enquiry. The population is said to increase at the rate of 1500 per annum.

As we go to press we hear of the deaths of two valued supporters of the Fund in America. Mr. M. Hyde, of New York City, had long been one of our largest subscribers. Dr. Daniel Colt Gilman was elected the first President of the Johns Hopkins University, a post which he filled for twenty-five years, previous to which he was first President of the University of California. He was a man of great attainments and a most able administrator; and, besides his educational positions, served his country in many important capacities.

Mr. F. J. Bliss, Ph.D., of Beirut, Syria, is announced to give a course of lectures in December, 1908, on "The Religions of Syria and Palestine To-day," at Lake Forest College, Illinois, U.S.A. They are the "Bross Lectures" for 1908, and will be published in book form as volumes of the Bross Library. Among past lecturers have been Prof. Marcus Dods of Edinburgh and Prof. J. Arthur Thomson of Aberdeen. Prof. Orr's *Problem of the Old Testament*, as some may remember, was awarded the decennial Bross prize in 1905. Dr. Bliss is best known for his connection with the Fund during 1891–1900, in the course of which he undertook excavations at Lachish, Jerusalem, and (with Mr. Macalister) at the Shephelah.

We learn that the late Miss Constance Newton, who had worked the Hospital at Jaffa with forty-six beds for twenty-two years, made it over to the Christian Missionary Society a few weeks before her death.

Owing to want of space we are compelled to hold over a valuable series of notes from the Rev. J. E. Hanauer, gathered during the course of his residence in the district of Damascus. He writes that motor-cars now run from Damascus to Palmyra, covering the distance in ten hours, and that there is a movement on foot to restore the Triumphal Arch at Palmyra.

In reference to the inscribed weight illustrated in the last *Q.S.*, p. 281, M. René Dussaud remarks that it is a mina and that **M(NA)** should probably be read in the last line. He compares the double mina, 681 grs. in weight, of Syrian provenance, now in the Bibliothèque Nationale (*Cat. des Bronzes*, no. 2261). M. Clermont-Ganneau also writes *à propos* of the date which he thinks to be too high; and compares the weights discussed by him in *Archaeolog. Researches*, ii, p. 399, and *Rec. d'Archéologie*, iii, pp. 82 *sqq.*

With reference to the genuineness of the "Letter of Aristeas," describing the arrangements made by one of the Ptolemies for the Septuagint translation of the Old Testament, Mr. Offord remarks that it is worth noting that a word used in the treatise for a Graeco-Egyptian official *τάγματος*, or *τάγματικός*, occurs several times in the Greek papyri of M. Theodor Reinach, and thus was current at the date alleged for the production of Aristeas's work.

Mr. Joseph Offord writes: "in the *Archiv für Religionswissenschaft*, 1907, M. Seebourg describes two pieces of gold leaf from Jerusalem. They are inscribed *Θάρσ(ε)ι Εὐγενη· ο|ὐδεὶς | ἀθανατ|ος* and *θαρσ(ε)ι | Εὐγέ | νη.* They were probably for placing on the body in the grave."

We have received *Jerusalem in Bible Times*, by Lewis Bayles Paton, Ph.D., D.D., Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary. The author was, during 1903-4, Director of the American School of Oriental Study and Research in Jerusalem, and is already well known for his excellent *Early History of Syria and Palestine* in Nimmo's "Semitic Series." He has brought together in a very lucid manner such evidence as bears upon the question of the identification of the Biblical sites and topography of Jerusalem; and does this with modesty and a total absence of controversial spirit.

The Liverpool University Institute of Archaeology are issuing "Annals of Archaeology and Anthropology" (annual subscription 10*s.* for the four quarterly parts), of which numbers 1 and 2 of the first volume have been sent to the Office. These contain notes on a journey through Asia Minor by Prof. Garstang, a valuable record, with fifteen plates, of his expedition and of the Hittite and other monuments which were examined and copied. Upon one of these—the black stone from Tyana—a separate article is contributed by Prof. Myres. Prof. Garstang also gives a brief description of Winckler's discoveries of Hittite remains at Boghaz-Keui, with some serviceable criticisms on the culture-cycle and period to which the finds belong. Prof. Percy Newberry discusses the Egyptian "petty kingdom of the harpoon," in its bearing upon Egypt's earliest Mediterranean port, and two cults of the old Egyptian kingdom which have Aegean associations. Other papers by Miss Margaret Murray (the "harpooner" as one of the titles of the Egyptian kings) and by Mr. J. G. Milne (the copper coinage of the Ptolemies) make up an admirable number which is as creditable to the University of Liverpool as to British archaeological scholarship. We wish the new "Annals" every success.

Prof. A. R. S. Kennedy's discussion of "Some Problems of Herod's Temple" in the *Expository Times* (October, November) is worthy of careful study. His investigations have led him to determine, to within a few feet, the precise location of Herod's temple and its courts. His first task is to ascertain the cubit used by Herod's masons, and from an array of evidence he concludes that "the builder's cubit of six handbreadths, from the later monarchy to the second century A.D., measured 17·6 inches, neither less nor more," that is 447-448 millimetres. A careful survey of the rock-levels of the Haram area, as fixed by Sir Charles Warren and others, leads him to accept Warren's scarped rock running east and west as the north boundary wall of Herod's temple. It is exactly 250 cubits distant from the centre of the sacred rock, and practically the same distance separates the west wall of the Haram from the same point. Other striking points of agreement lead to the recovery of the area (26 acres), and to the conviction that Herod's court must have served as the model for that of the second century temple at Damascus. Prof. Kennedy then discusses the gates of the great court, Robinson's arch, and the royal porch. All in all, he succeeds in presenting a very strong claim for the solidity of the results which he here presents.

The expedition of the Cornell University, U.S.A., to Asia Minor, Assyria, and Babylonia, has resulted in a vast collection of pottery fragments. The pottery on over 300 sites was studied and, in addition to this, many corrections were made in the existing maps, many unexplored localities searched, and numerous squeezes of inscriptions were secured.

The account of the journey of the Egyptian Sinuhit to Palestine has long been famous for its description of life among the natives of Ḳedem, that is, the East, probably of the Jordan. In 1907, Mr. A. H. Gardiner discussed in the *Proceedings* of the Berlin University another copy of the journey, where Byblos (*Kepni*) was mentioned, and consequently inferred that Sinuhit's journey was to the Syrian coastlands. Now, however, M. Raymond Weill in *Sphinx*, Vol. XI, part 4, while recognizing that the Egyptian *Kepni* can be no other than *Gebal*, questions whether this is really the famous Byblos, and proposes to identify it with *Jibâl* (Gebal in Psalm lxxxiii, 7, the Gobalitis of Josephus), in the Edomite district. The main point is that Sinuhit's travels were among a

Bedouin people, and that the picture we have of Palestine in the annals of Thotmes III, and the Armarna tablets, does not seem to pre-suppose the more primitive conditions which Sinuhit so clearly describes. For the Palestine of the XIIth Egyptian dynasty this question, which has been recently discussed by M. Weill and by Prof. W. von Bissing (*Rec. de Travaux*, 1907), is of considerable interest.

Many readers will be interested to know that a reprint of Mr. Armstrong's book *Names and Places in the Old and New Testaments* is now ready. The book has been out of print for some years, but has been frequently enquired for.

The attention of those interested in the subject of the Exodus of the Israelites is called to a new map of the "Desert of the Wanderings," from Mount Hor on the east to the Suez Canal on the west, and from Mount Sinai in the south to Beersheba in the north, which has been compiled by the War Office, and is based principally upon the sketch surveys of the Palestine Exploration Fund (scale 4 miles to the inch). In eight sheets, price 1*s.* 6*d.* per sheet.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers. Those which are sent by Mr. Macalister, illustrating the excavations at Gezer and which are not reproduced in his quarterly reports, have been held over for the final memoir.

The first edition of Mr. Macalister's work, "*Bible Sidelights from the Mounds of Gezer*," was quickly sold out, and a second edition is now on sale. It has been written to show how the results of digging in Palestine should appeal not only to the scientific anthropologist or archaeologist, but also to the Bible student who has no special interest in these sciences. The book contains a brief synopsis of the work of the Fund from its foundation to the present and a description of the site of Gezer, and its history. Price 5*s.* 4*d.*, post free.

The *Painted Tombs of Marissa*, recently published by the Fund, is now recognized as a very important contribution to the history and archaeology of Palestine in the last centuries before our era. It may be mentioned that the leaflet containing the result of the investigations by Mr. Macalister at the Tombs has been published, and can be had on application to the Acting Secretary by those who possess the volume.

"*Golgotha and the Holy Sepulchre*," the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc., is now ready. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s*., by post 6*s*. 4*d*., and cheques should be made payable to the order of George Armstrong, Acting Secretary to the Fund, and crossed "Coutts & Co."

Judas Maccabæus, by Colonel C. R. Conder, R.E. This interesting little book was among those of which the whole edition was destroyed in the fire at Messrs. Bain's warehouse last year. It is now reprinted and can again be supplied (4*s*. 6*d*.) on application to the Secretary.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7*d*. Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should not fail to send for a copy, price 2*s*. 6*d*.

The attention of subscribers is also called to a work by Sir Charles Warren, entitled "*The Ancient Cubit and our Weights and Measures*." He brings evidence to show that all weights and measures (except those of the metrical system) are derived from one source—the double-cubit cubed of Babylonia.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. D'Erf Wheeler, will give all information necessary.

The "*Flora of Syria, Palestine, and Sinai,*" by the Rev. George E. Post, M.D., Beirût, Syria, containing descriptions of all the Phaenogams and Acrogens of the region, and illustrated by 441 woodcuts, may be had at the office of the Fund, price 21*s.*

The income of the Society from September 19th, 1908, to December 19th, 1908, was—from Annual Subscriptions and Donations, including Local Societies, £643 0*s.* 9*d.*; from sales of publications, &c., £82 3*s.* 4*d.*; making in all, £725 4*s.* 1*d.* The expenditure during the same period was £828 15*s.* 6*d.* On December 19th the balance in the bank was £610 4*s.* 10*d.*

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending their subscriptions in early, and thus save the expense of sending out reminders, as the outgoings on the excavations at Gezer will be a heavy drain on the funds. Special donations during the quarter have been received from—

	£	*s.*	*d.*
Anonymous	100	0	0
Col. H. J. Hope Edwardes	10	0	0
J. Carfrae Alston, Esq.	10	0	0
Richard Cooke, Esq.	5	5	0
Lt.-Col. C. F. Fellows	5	0	0
George Mathieson, Esq.	5	0	0
	£135	5	0

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Acting Secretary, they are now published annually, and not quarterly. A complete List of Subscribers and Subscriptions for 1907 is given in the Annual Report published with the April number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from Miss Mary A. Wright, Honorary General Secretary to the Fund, 42, Quincy Street, Cambridge, Mass.

Subscribers and others may be reminded that the new Raised Map of Palestine, constructed from the Surveys of the Palestine Exploration Fund by the Acting Secretary, is ready. It is on the scale of 6¼ miles to the inch and measures 3′ 6″ × 2′ 6″. It has already been used with great success by Professors of Old Testament history, and by teachers in Sunday Schools, and may be especially recommended for large classes of students. On view at the office of the Fund; further particulars may be had on application.

A complete set of the *Quarterly Statements*, 1869–1905, containing the early letters (now scarce), with an Index, 1869–1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Acting Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s*. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

The Museum at the office of the Fund, 38, Conduit Street (a few deors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 2 p.m.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Acting Secretary, 38, Conduit Street, W.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced prices.

The Committee acknowledge with thanks the following :—

"The History of the London Society for Promoting Christianity among the Jews. From 1809 to 1908." By the Secretary, Rev. W. T. Gidney, M.A. With preface by the President, a centenary hymn by the Bishop of Durham, and thirteen specially prepared illustrations.

"Revue de l'École d'Anthropologie de Paris." Extracts : "La Protohistoire Orientale et quelques éléments décoratifs Chypriotes," "Anciennes Civilisations Orientales, fouilles et découvertes." By René Dussaud.

"The Libraries of London ; a Guide for Students." From the author, R. A. Rye, Goldsmiths' Librarian.

"The Expository Times," November : "Some Problems of Herod's Temple," by Prof. A. R. S. Kennedy ; "Recent Biblical and Oriental Archaeology," by Prof. A. H. Sayce.

"Annals of Archaeology and Anthropology," issued by the Liverpool Institute of Archaeology. Vol. I, nos. 1–2.

"Al-Mashrik : Revue Catholique Orientale Mensuelle," October : "Deux congrès scientifiques à Berlin et à Copenhague." By P. L. Cheikho, S.J.

"American Journal of Archaeology," XII, 3. "Two new Inscriptions from Beersheba." By Benjamin W. Robinson (supplementary to *Q.S.*, 1902, pp. 269–282, 385–388).

"The Biblical World," October, 1908 : "Upper Galilee." By Dr. E. W. G. Masterman.—November : "The Upper Jordan Valley." By the same.

"Échos d'Orient," September, etc.

Babylonian Expedition of the University of Pennsylvania.—"Documents from the Temple Archives of Nippur," Vols. XIV and XV ; "Legal and Commercial Documents," Vol. VIII, part 1. By Arthur T. Clay. From Professor H. P. Hilprecht.

"The Annual of the British School at Athens," No. XIII, 1906–1907. From the publishers, Macmillan & Co.

"Jerusalem in Bible Times." From the author, Prof. Lewis B. Paton (Chicago University Press, and Luzac & Co., London, 4*s.* 6*d.*).

"Bulletin de l'Académie Impériale des Sciences," St. Petersburg ; 1908, November.

"Bulletin de Correspondance Hellénique" (École Française d'Athènes) ; 1908. Excavations at Delos.

&c., &c.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands. A catalogue of Books in the Library will be found in the July *Quarterly Statement*, 1893.

For list of authorized lecturers and their subjects, *see* end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of __________ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

TWENTIETH QUARTERLY REPORT ON THE EXCAVATION OF GEZER.

Seventh of the Second Series.

11 *August*—10 *November*, 1908.

By R. A. Stewart Macalister, M.A., F.S.A.

As I promised in the previous report, I have been able to join the two pits, that of the Central Valley and that of the Eastern Hill, at their northern ends during the past quarter. Had it not been for the delay caused by the clearance of an enormous cistern, which not only occupied time in itself, but hindered the work by making it necessary to carry waste earth to an inconvenient distance, a little more might have been done. Although this quarter has not been so successful as some others, antiquities continue to be found in unabated quantities—but they are for the greater part duplicates of what has already been sufficiently described, either in previous reports from Gezer, or in the accounts of other Palestinian excavations. Very few objects of exceptional type or interest have come to light.

§ I.—Another Cave-Cemetery.

Just at the southern limit of one of the trenches opened this quarter a cave was found which at first sight promised a rich deposit. Owing to an accumulation of lumps of limestone about the door it was difficult to enter; but once that obstacle was past, the visitor found himself in a low chamber, about 25 feet each way, and when finally cleared of all its contents, 7 feet in height. At the left-hand (western) side was a platform of cement, on which were stretched the much decayed remains of four persons: a bronze spear-head lay on the breast of one of them. Round about them were grouped about twenty-five pottery vessels, large jars, bowls, and jugs, all of which were quite empty—though one of the jars had a bowl or saucer placed in its mouth as though to close it. Recollection of the great cemetery cave found at the end of the first permit, with the rich stores of deposits that had been found within it, raised hopes of similar discoveries from this new tomb: but these hopes were disappointed; except the jars and the spear-head, and one vase of alabaster, no objects had been deposited with the dead. In clearing the chamber the mouth of a tunnel was found that led in a southerly direction for 17 feet, after which it was blocked by an ancient collapse of its rock-roof; a small chamber opened at the side of this tunnel, which contained nothing of interest. Further, at some later (but still early) time a cistern had been dug right through the threshold of the entrance to the main chamber (at which time we may assume with tolerable probability that any treasures deposited with the interments would have been stolen). This cistern was found to be 24 feet deep: when it was cleared out it effectually blocked access to the chamber. Indeed it is a possible alternative theory that this pit was not originally meant for a water cistern, but was a crude device for hindering the entrance of thieves.

As for the pottery deposited in the cave, it may be said that all belonged to the normal early Second Semitic types, and that there were no exceptional forms calling for illustration at present. Save as a good series of contemporary forms the deposit had no particular interest.

§ II.—A New Form of "Astarte-Plaque."

I have now accumulated a considerable collection of drawings of the various types of plaques bearing the Hathor-like Ashtoreth figures impressed upon them in low relief: and I hope that the study and classification of these types will be accepted as a not unimportant section of the forthcoming Memoir. Into such special details this is not the place to enter: but I may call attention to a peculiar type of which three copies were found during this quarter—two of them in their proper place in the Third Semitic level, and one by some odd chance in the Hellenistic. An enlarged photograph of one of these specimens is sent herewith (fig. 1); the original is 3¾ inches high.

There are several points of interest about this figure. The first is the very strongly marked and peculiar features, contrasting notably with the childishly sketched faces of the majority of the plaques. A second and very remarkable detail is the veil with embroidered border, which the artist represents as resting on the head and flowing behind the body over the shoulders; such a covering has not been previously found on plaques from Gezer. Otherwise, however, the figure is, as usual, undraped, and another fragment shows that its nudity was grossly emphasized. The third feature of interest is the profusion of ornament which it bears: indeed the statuette has some value in enabling us to figure to ourselves the appearance of a great Canaanite lady when decked out in her jewellery. There are bracelets on the wrists, and, we cannot doubt, anklets on the feet (which are missing from all three

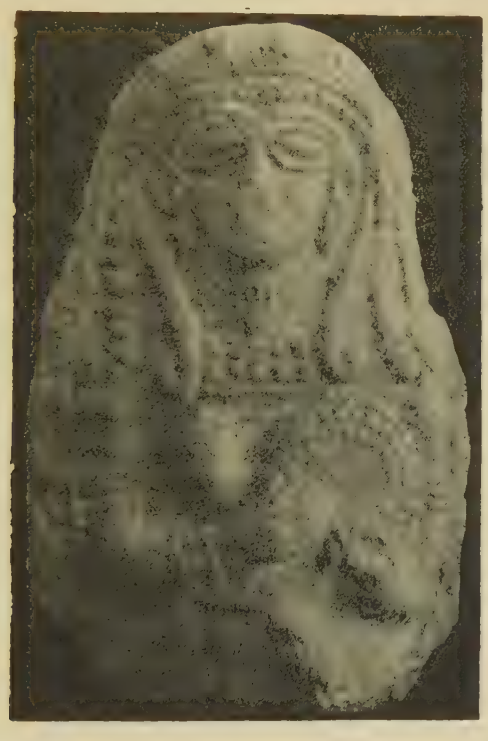

Fig. 1.—Astarte Plaque of Peculiar Type.

specimens). These are found in almost all the plaques. In addition, there are armlets on the upper arms, which are much less common; earrings of a well-known type, often found in the excavations (such as Plate IV, Fig. 10 in the last report); a collar of two strings of beads; a pectoral, resembling nothing so much as the stock picture of the High Priest's breast-plate in illustrated family bibles; above this, not very clearly marked in the photograph, a crescentic ornament that may be a fibula, but is more likely one of the common silver pendent crescents (such as Plate IV, Fig. 11 in the last report). The double ribbons of the wig, evidently of contrasted material, also call for observation. Fourthly, it is worth a passing notice that the artist, though he displays a skill in modelling and an instinct for anatomical precision far superior to the majority of the manufacturers of these crude images, has by a curious oversight endowed his goddess with six fingers on each hand. And fifthly, we have to note the circular object with ornamented edge which the figure is holding against its left breast. A similar detail is introduced into a goddess figure found at Tell Mutesellim, and is explained by its discoverer as a tambourine.[1] Though I am not satisfied with this interpretation I have no alternative to offer.[2]

§ III.—Inscribed Tablets.

Probably the most important object discovered during the quarter was that of which a brief preliminary notice was inserted on p. 271 of the last *Quarterly Statement*. This was the upper fragment of a tablet of limestone 4¼ inches high, 2¾ inches across, and ⅝ inch thick. The lower part is broken off by an oblique fracture and lost; the fracture passes through a square hole, apparently meant for a peg by which the stone was affixed to a wall. The reverse side of the tablet, except for one or two meaningless and perhaps accidental tool-marks, is plain, as is also the right-hand edge. The left-hand edge is covered with a fret of diagonal lines, five or six to the inch. The front bears an inscription, rudely scratched, in eight lines of old Hebrew script. As copies of the inscription have been sent to specialists, from whom an authoritative analysis of its contents may be expected, I need not trouble the reader with the speculations in which I indulged myself, rather in the endeavour to satisfy a natural personal curiosity as to its purport, than in the hope of making any permanent contribution towards its interpretation.[1]

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[1] Schumacher, *Tell Mutesellim*, p. 102: compare Fig. 71 on p. 61.

[2] [May not the object be a mirror?—J. D. C.]

Another, but a more tantalising, inscribed tablet is represented in Fig. 2. This is in red clay, hard baked, of an irregular oval shape, from $3\frac{5}{8}$ to $3\frac{1}{8}$ inches in diameter. The inscribed surface is contained within a rudely scratched line, following the margin of the tablet, and is divided by vertical and horizontal lines into squares, each of which contains two vertical strokes.[2] In the middle a circular space has been marked out and smoothed by the potter with the end of his right thumb; this has been done after the chequers were marked on the tablet, for though almost effaced, they are still traceable on the smooth surface. With the first joint of the thumb the adjacent parts of the design on the right-hand side have been smudged. There are notches at each end of the major axis of the oval in the edge of the tablet, as though for receiving a cord

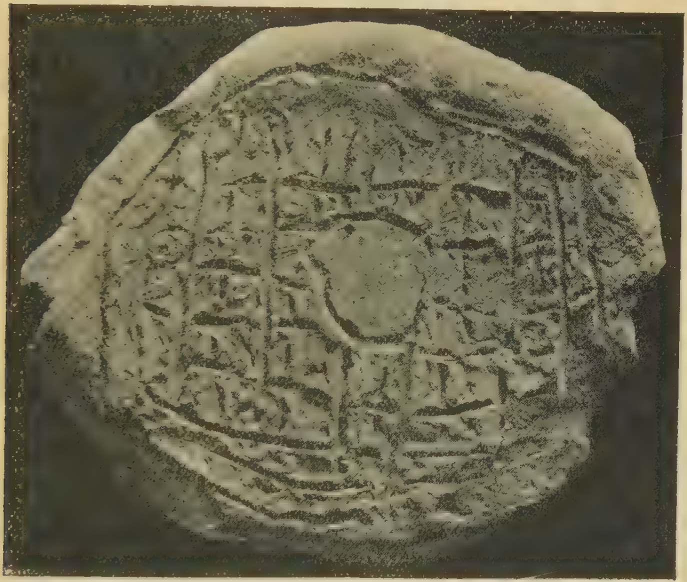

Fig. 2.—Clay Tablet with Geometrical Pattern.

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[1] See below, pp. 26–34.

[2] The long axis of the oval being assumed *horizontal.*

with which it was bound to something; but no trace or mark of a cord can be detected on either face of the tablet.

The regularity of the design precludes the theory which naturally comes first to the mind that this design—obviously not any form of *writing*—is a map of streets or of fields. It may simply be a jar-stopper, the elaborate design taking the place of a seal; it may also have a magical purpose.

Rhodian jar-handles continue to be found in considerable numbers: over three hundred different inscriptions from the stamps upon them—exclusive of duplicates, of which there are many—have already been catalogued. Beside this perennial harvest, and the Hebrew seal presently to be mentioned, the only other inscribed object found during the quarter has been a fragment of a potsherd, bearing the lower attachment of the handle, with underneath, in red paint, the letters . . . [Ρ]ΟΜΟΥ, probably the end of the potter's name.

§ IV.—ANOTHER "VOTIVE ALTAR."

One more of the curious little limestone boxes which, in the last report, I tentatively called "Votive Altars" has come to light. It is shown in Fig. 3. This differs in type from the others already described, being cylindrical. It is $2\frac{7}{8}$ inches high, and 3 inches in diameter at the top: the bottom expands, with a moulding round the foot, as the drawing shows, so that it is $3\frac{1}{8}$ inches in diameter. The bottom surface is convex, but the middle of the convexity is sufficiently plane to allow the object to stand steadily. The upper surface bears a cylindrical depression $\frac{5}{8}$ inch deep, with an edge just under $\frac{1}{4}$ inch in breadth all round. The vertical side of the object is smooth, and the greater part of it is quite plain; on one side, however, is scratched one of those quaint enigmatical animal scenes that appear to be characteristic of this class of object. By the usual perversity of chance, while the plain side of the "altar" is uninjured, a fracture has carried off the middle of the side containing the figures, so that between one-third and one-half of the scene is lost. A drawing of the two extreme parts, which alone survive, is added to the figure; the missing section, in the original, is about $1\frac{1}{3}$ times the length of the surviving part of the hinder animal.

The scene represents, first, a human figure—perhaps, as the curves of the body suggest, a woman—riding upon a horse. The mouth of the rider is open, as is that of the dancers on the altar previously described (facing p. 282, *Q.S.*, Oct., 1908). The figure is not a little suggestive of the well-known vase-painting of the Libyan horsewoman from Daphnae,[1] and possibly is an artistic descendant of some such original. The horse is not saddled, nor does it appear to be controlled by a bit: instead, a rope is bound round its nose, to which the reins are attached. This is still a common method of controlling horses in the country, and to judge from rude figurines of horses, which I hope to analyse in detail in the memoir of the excavations, it seems to have been the normal method in ancient Palestine.[2] There is also a headstall between the eyes and ears of the horse, adorned with a knot on the forehead: this was also a normal part of the horse-trappings, and was frequently ornamented with metal bosses. Among smaller points to notice in this interesting figure are the close-cropped mane of the horse, in which it contrasts notably with the flowing neck-hair of the Lybian woman's mount; and the poise of the rider's hand. The rider, we may note in passing, appears to have learned to control the horse with one hand; the Lybian prototype is holding the reins in both hands.

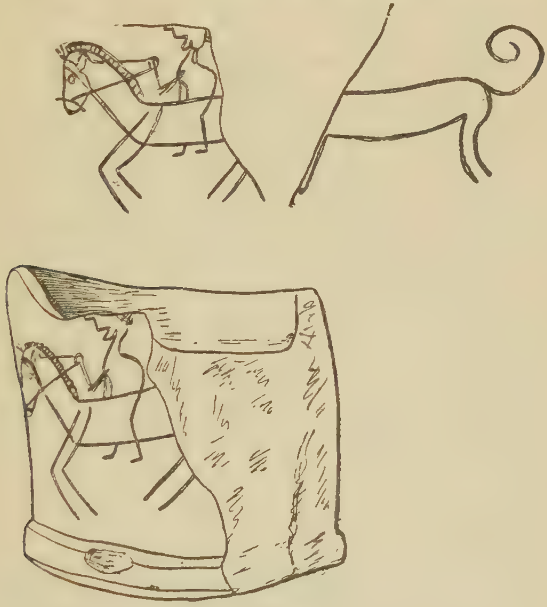

Fig. 3.—Design upon Supposed "Votive Altar."

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[1] See Ridgeway's *Origin and Influence of the Thoroughbred Horse*, p. 243.

[2] See Ridgeway, *op. cit.*, p. 480.

Secondly there is, behind, an animal, whose spirally curled tail is its only characteristic, but whose species can hardly be identified with certainty. Analogy with the similar scenes on the other altars suggests that this is a savage wild beast attacking the horse from the rear: there is just about room in the fracture for a restoration in which the animal's head is stretched forward and biting the hind-quarters of the horse. Of course this can only be a matter for conjecture.[1] Careful special search was made for the missing fragment all round where the object was found, but in vain.

The date and associations of this altar are the same as that of the others: in the topmost stratum, in connection with pottery of the Hellenistic period.

On the assumption that this is a votive object dedicated in some temple, it seems not inconceivable that the scene may represent an actual escape from a wild beast, in thanksgiving for which the altar was dedicated. Against this easy theory of course must be set the fact that animal figures seem to be a normal form of decoration of these objects.

The only break in the monotony of the plain side of the cylinder is a vertical row of little horizontal strokes, resembling the graduations of a foot-rule, twenty-four in number, $\frac{1}{16}$ inch long, and about $\frac{1}{32}$ inch apart. When I noticed these first I thought they might be an inscription in very fine characters, but close examination under a powerful magnifying glass quite dispelled this hope.

§ V.—INLAYS.

At all periods, one of the commonest types of objects are ivory inlays, intended for the decoration of wooden or metal objects. These are flat slips, usually rectangular, though sometimes special shapes and patterns are found. They are decorated with simple devices of incised lines and punched circles. The ordinary forms are for the present sufficiently illustrated in *Excavations in Palestine*, Plate 76, Fig. 18, though I must withdraw, unreservedly, the suggestion in the footnote to the accompanying letterpress, p. 147, with regard to their purpose.

As a rule these objects are of small artistic interest, and their complete dissociation from their ancient settings makes them rather unsatisfactory to deal with. Once or twice groups have been found which had evidently decorated some elaborate object of wood that had decomposed to nothing: but all attempts at reconstructing the original objects proved hopeless. The series here figured (Fig. 4) is however less unpromising. They were found in early Third Semitic *débris*, and were laid in the earth in the disposition in which they are here drawn; except that the two longer slips, ornamented with punched circles, were on edge. This has every appearance of having been the adornment of the lid of a wooden casket or some such object. There were eight bird figures, two of which had perished, facing one another in symmetrically disposed pairs; above and below were slips with oblique lines, while vertically, on the edges of the lid, were longer slips with punched circlets. The slips had, no doubt, been inserted in sinkings prepared for them, and were not improbably fixed with wooden pins, as metal would have left some trace behind.

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[1] The curl of the tail has a canine appearance and suggests that the representation may merely be that of a dog following its owner.

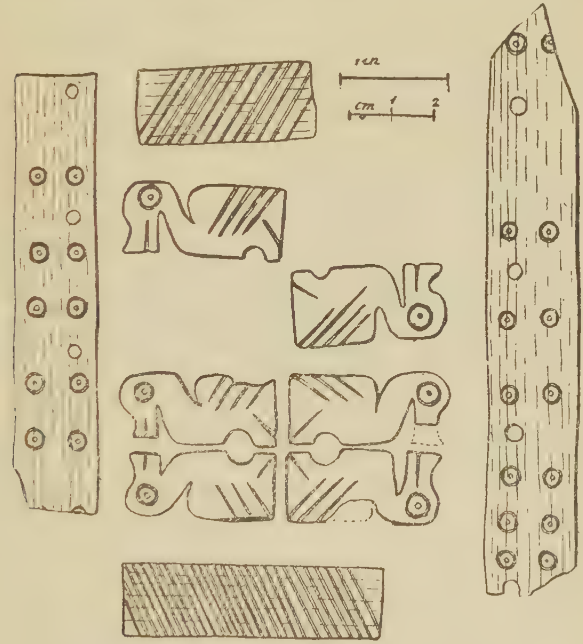

Fig. 4.—Set of Ivory Inlays.

§ VI.—Another Old-Hebrew Jar Seal.

It will be remembered that an enigmatical jar-handle seal, inscribed apparently הירט, was found last year and described in the Fifteenth Report (see *Q.S.*, 1907, pp. 264, 319 *sq.*; 1908, p. 76 *sq.*). Not far from where this was found a similar stamp came to light during the past quarter. I dare not say that it throws light on the first—perhaps if anything it introduces complicating elements into its study. It is shown in fig. 5. The letters are the same as in the other, but they are differently arranged, thus:—

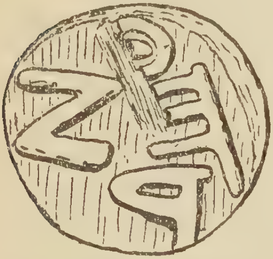

Fig. 5.—Hebrew Jar-Seal.

ט
ה י
ר

The top of the seal is injured by a smudge. It is to be noticed that though the letter י seems uninjured, its Z form, with only one upper horizontal bar, is certain; were it not for the other jar-handle, which as certainly has the normal two bars, we would undoubtedly have read the letter as ז. The ר might in the new handle conceivably be an א, as the top oblique stroke seems to be carried past the upright; here again the handle first discovered determines the true reading. The new handle suggests that we may have to read הי' ר' ט', where הי' is an abbreviation for the potter's name, and ר' ט' abbreviations for two words qualifying him—*e.g.* his parentage and domicile. The seals reported from Jericho, with יה upon them, appear to present some analogy with the Gezer seals as thus interpreted. They might indeed, possibly, belong to the same potter: the reversal of the letters being a mistake due to the forgotten necessity of reversing the order of letters on the seal.

§ VII.—Miscellaneous Objects.

(1.) It will be remembered that in a Byzantine tomb, opened during the summer of 1907, a die, with the points distributed as in modern dice, was found (*Q.S.*, 1907, p. 257). The history of dicing in Palestine was brought back two steps further by discoveries during this quarter. One die, cut from soft limestone, similar in appearance to, but considerably larger than, those in modern use, was found in the Hellenistic stratum. More remarkable is another, of ivory, belonging at latest to the Persian period of Palestinian history. It is noteworthy for being oblique, not a rectangular cube as in modern dice; this, however, as I have proved by experiment, does not prevent its falling indifferently on any one of the six faces. The vertical height of the object is half an inch. The top face has four points, the bottom three: the side faces are in order, five, six, deuce, and ace. In describing the first die found (*Q.S. loc. cit.*) I noted that modern gamesters use the Persian numerals in reckoning the points: this may be a traditional custom reaching back to the date of the die before us. The points are narrow and deep depressions, apparently drilled with a rotary drill: they are disposed in the symmetrical figures still in use on dice, but are rather irregularly laid out. They are not filled with enamel or otherwise decorated in any way. The angle between the ace and the deuce, however, bears traces of a red colour, with which possibly the whole was originally covered.

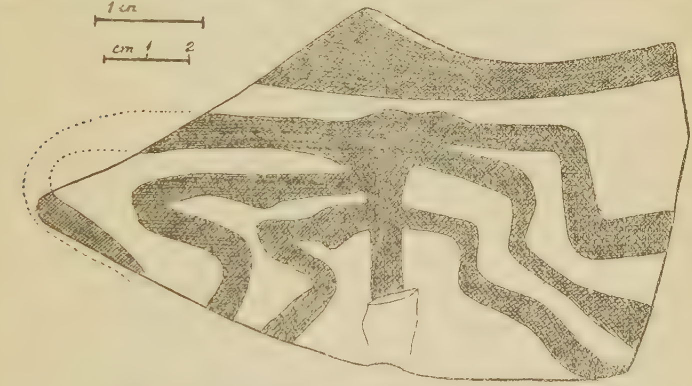

Fig. 6.—Pottery Fragment with Painted Octopus.

(2.) The fragment of painted pottery (the design is brownish-black on a dark reddish-buff ground), from the Fourth Semitic period (fig. 6), is noteworthy as being the most realistic of all the conventionalised figures of the *octopus* found as yet in Palestinian pottery. It is interesting to observe the clumsiness with which the native potter imitated a motive that in the hands of the Aegean artificers had shown itself capable of such striking decorative effect.

(3.) In a cistern which contained a number of potsherds and bronze objects, as well as some human bones—including those of a man of the unusual stature of 6 feet 5 inches—were found two specimens of the object here figured (Fig. 7). The second was identical with that illustrated, but was broken. They consist of two bars, each of them a stout twist of bronze, 6½ inches in length, terminating at one end in a loop interlacing with the corresponding loop of its fellow, and at the other in a shoe fitted on the end of the twist. This shoe bears at its extremity an expansion through which runs a hole, semicircular in section. On the twisted part of each bar is a flat arm, which apparently was movable before it was fixed by corrosion. These arms are also 6½ inches long. Their extremities expand slightly, and are perforated; there is also a narrow projection at the side, just at the middle, with two perforations.

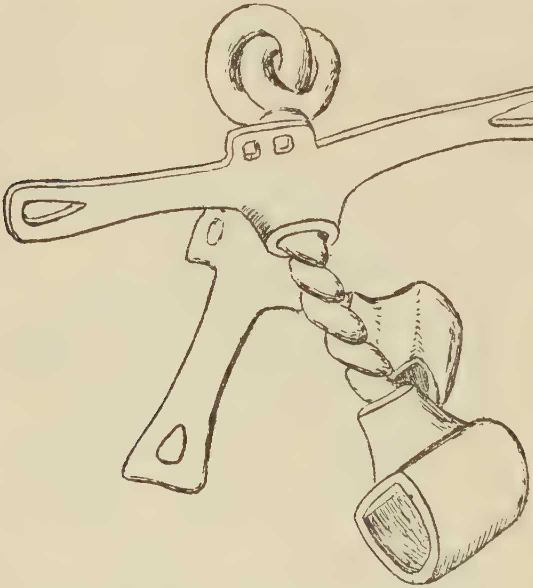

Fig. 7.—Bronze Object of Unknown Use.

It is suggestive in connection with these objects that two fine bronze pots, resembling cooking pots, each with two vertical loop handles rising above the rim, were found in the cistern : and possibly these objects may have been attached to the handles for the suspension of the pots. One of the pots was smashed into pieces : the other, which could be moved, in a fairly sound condition, was

10 inches in diameter. I do not, however, see how to explain the movable cross-bars, if this be the function of the object.

§ VIII.—A Note on the Potter's Wheel.

Some observations have been made during the last few months on the *direction of rotation* adopted in turning vessels when being formed on the wheel. The direction of the small spirals formed in the upper side of the rotating base, and also an examination of the point at which horizontal bands surrounding the vessel are closed, indicate the direction of rotation accurately. The result has been that, invariably, vessels are rotated in the direction contrary to the hands of a clock, except during the fourteenth and fifteenth centuries B.C., when either direction was adopted indifferently. These centuries coincide with the high-water mark of the Aegean influence on Palestinian art.

The influence to be deduced from this observation I take to be this. The oldest form of the potter's wheel in use in the country was a small rotating table, turned by the left hand. This continued in use till a more convenient form was introduced, by contact with Aegean culture, in which the pivot was prolonged to the ground and there fitted with a horizontal disc that could be turned by the foot. This left both hands free for modelling and painting, and evidently the direction of rotation was indifferent, as either the right or the left foot could be used indifferently. The old traditional habit of turning counter-clockwise, however, survived the disturbance produced by the introduction of the foot-wheel, and potters settled down in time to the exclusive use of the left foot, as previously they had naturally used the left hand, for turning the wheel.

Conclusion.

To-day (16th November) the first considerable break in the weather has taken place, so that for the rest of the available time we must expect to have the work much interrupted by storms. It is, however, being pressed on with a larger staff of labourers than have ever before been engaged in the work of the Fund. A soon as the trench now being dug—the last trench between the Central and Eastern pits—is complete, I hope to transfer the work back to the Western Hill and to dig at least one more trench there before the permit expires.

AN OLD HEBREW CALENDAR-INSCRIPTION FROM GEZER.

1.—By Professor Mark Lidzbarski, Greifswald.

In the last *Quarterly Statement*, p. 271, reference was made to the discovery of a Hebrew inscription at Gezer; photographs of which have since been kindly sent to me by the Fund. These were very clear, and gave a good representation of all that the tablet contains. I do not know in what stratum the tablet was found. Mr. Macalister placed the date in the sixth century, B.C., but I take the inscription to be much older. The characters throughout have archaic forms, and there are no traces of the characteristics of the later Hebrew script: the lengthening and the curving of the shafts of the letters, which turn to the left, the secondary and supplementary additions, the overlapping, intersection, and prolongation of the strokes. The last-mentioned certainly appears in some signs, but is probably not intentional, but due to the hasty execution of the writing. There is a great difference between the forms of מ, פ, צ, and ק, here, and in the Siloam inscription (see my *Handbuch d. Nordsemit. Epigraphik*, p. 184 above). Not less noteworthy is the marked "defective" writing, specially noticeable in קץ (l. 7). We have, perhaps, the oldest Hebrew inscription, at all events, one of the oldest of the Semitic inscriptions.

In the preliminary notice it was remarked that the stone contains "some kind of calendar." This is correct. The tablet presents a collection of months, not according to adopted terms, but it is the attempt of someone, probably a peasant, to group and name the months according to their agricultural importance. The names approach the Canaanite month-names Abib, Bul, but, in contrast to these, regularly designate the occupations of the peasantry. There are points of contact with the calendar-notice in *Tosefta* (ed. Zuckermandel), p. 215, l. 15 *sq.*

The tablet perhaps represents the writer's original effort. It has not a monumental character, but only that of a piece of writing. The characters would be easily cut upon the limestone with a knife or a pointed instrument, and as easily scratched off in order to make room for another writing. From various marks which do not belong to the present text, it even seems to me that the surface had been formerly written upon, the writing then lightly erased, and the surface again polished. Hence some traces of the earlier writing still remain, and the stone would thus be really a palimpsest. However, it is possible that the surface bore merely meaningless scratches (as also now on the reverse side) when the author, or copyist, first proceeded to inscribe the text.

I read the inscription as follows :—

(1) ירח Yאסף | ירח • ז
(2) רע | ירח Yלקש
(3) ירח עצד פשת
(4) ירח קצר שערם
(5) ירח קצר Yכל
(6) ירח Yזמר · z
(7) ירח קץ ת
:

The sign after ירח in l. 1, which reappears on the stone in other similar forms, graphically most resembles ו, which, however, would not be in place either here or elsewhere. From the context the article ה would be especially expected, particularly as it, where it is certain, stands only before a simple noun, not before a construct state.

But it is impossible to derive the sign graphically from the old Semitic ה. As the same sign appears in the South Semitic writing as a ה, it could be supposed that in olden times ∃ and Y fluctuated in Canaan for ה and ו. The South Semitic character for ו, too, can be more easily derived from ∃ than Y, and even the appearance of ∃ and Y in Greek writing for *w* could be connected with that supposition. But the new inscription is not sufficient for such conclusions. The sign might be due to some confusion on the part of the writer, who was perhaps a simple peasant. It might otherwise be a separating sign.[1]

I have also asked myself whether the signs after ירח, which do not correspond identically with one another, may not be numeral-signs for the reckoning of the months or symbols. But this is forbidden by the position of the mark in l. 5, and moreover the sign is not found in ll. 3, 4, and 7.

From the form of the א in the margin it is seen that the cross-strokes in the א in l. 1 do not belong to it; and consequently one cannot (*cp.* Praetorius, *Ueber den Ursprung des Kanaanäischen Alphabets*, p. 9) connect it with the *a* of the Cypriote script. Noteworthy is the very old form of ם ; the ף has apparently been added. It is scarcely likely that another line stood over the present, and hence the writer began his enumeration with the month of *Âsîph* (אָסִיף) corresponding to the beginning of the Palestinian year (Ex. xxiii, 16; xxxiv, 22).

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[1] [Prof. Lidzbarski also points out (privately) that if the sign as ו was *waw compaginis* (*cp.* חַיְתוֹ אֶרֶץ etc.), it would presumably have been used throughout.—*Ed.*]

Before the next month is a stroke |, a word- or clause-separator, possibly even the sign Y. The small strokes below the lower horizontal bar of the ו do not belong to the letter. At the end of the line is certainly ז, it may be preceded by a separating-mark with some letter, or perhaps again Y.

At the beginning of the next line the first letter is ר rather than ב ; it seems to be corrected from ו . After the ע stands probably a separating line | or Y ; the horizontal stroke at the bottom does not belong to it. Consequently we have to read זרע, preceded by | or Y . The important month of seed-sowing (± November) should not be wanting in the calendar. In the passage from the *Tosefta*, to זרע is ascribed half of Tishri, Markhešwân and half of Kislev. After this comes יֶרַח (ה)לֶקֶשׁ, by which ± March is meant —the winter months being passed over. It is doubtful whether the circle at the foot of ל or the horizontal stroke belongs to the letter.

Line 3.—It is uncertain what precedes the ו. The line reads יֶרַח עצד פֵּשֶׁת. עצד should mean "to hew" after the Hebrew מַעֲצָד, or "to cut or lop off" after the Arabic عضد . I have been unable to obtain precise information regarding the flax-harvest in Palestine ; but in Egypt it comes in March and April, which is very suitable for our passage[1]. Certainly, in ancient times, and even at the present day, flax is not cut but plucked, though Heer (*op. cit.* 15 *sq.*) seeks to show that the occupants of the pile-dwellings cut or hewed down flax. This question must be left for experts to decide.

Line 4.—יֶרַח קְצִר שְׂעֹרִם. The מ is placed under the line through lack of space. On the growth of flax and barley in Egypt compare Ex. ix, 31. The barley-harvest in Palestine (apart from the Ghôr) takes place in April—May[2]. In North Germany about three weeks elapse between the plucking of the flax and the barley-harvest.

Line 5.—יֶרַח קְצִר Y כֹּל, or הַכֹּל. The Month May–June. The left outer stroke of the head of the כ is prolonged far beyond the limits.

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[1] Cp. *Description de l'Égypte*, xvii, p. 98 *sq.*, and Osw. Heer, *Flachs und Flachskultur im Altertum*, p. 4. (Zurich, 1872.)

[2] *Cp.* H. Vogelstein, *Die Landwirtschaft in Palästina*, p. 58.

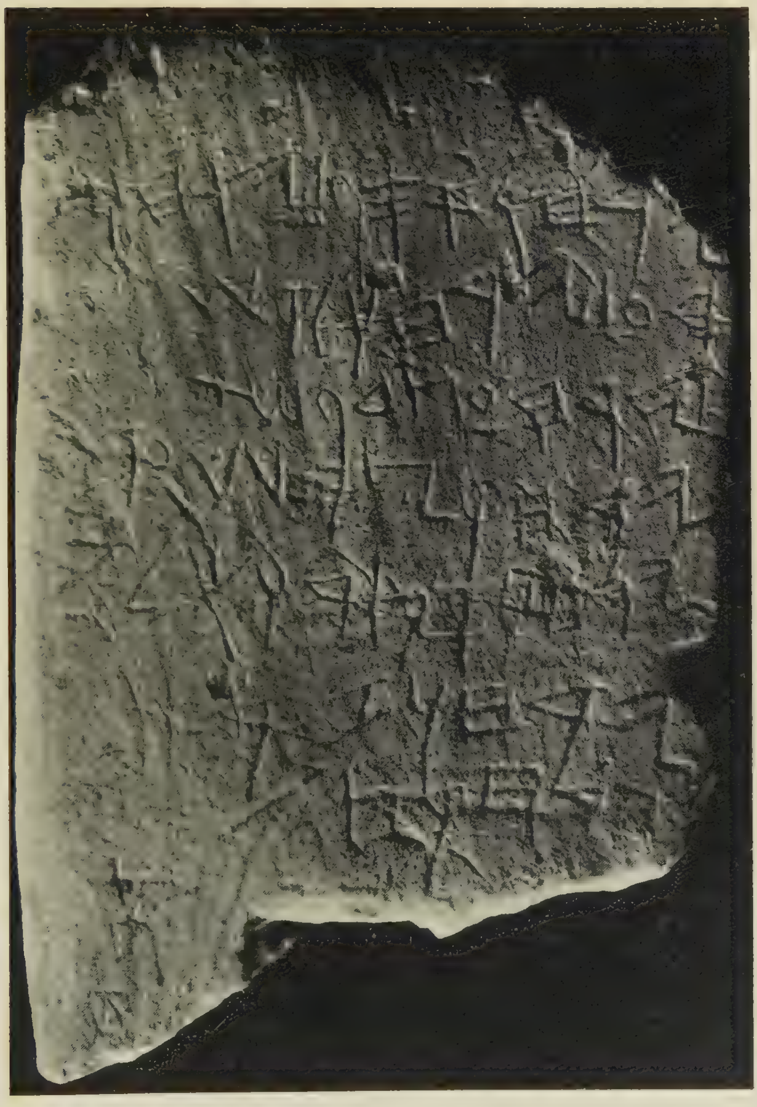


FIG. 1.—HEBREW INSCRIBED TABLET FROM GEZER.

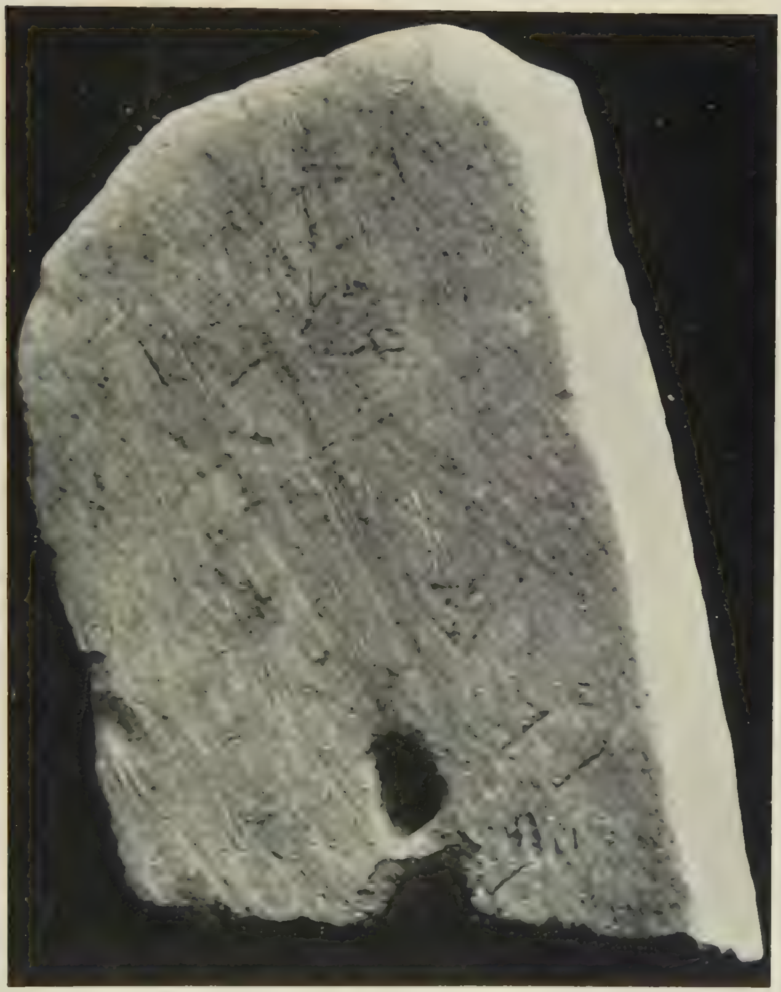


FIG. 2.—REVERSE OF HEBREW INSCRIBED TABLET.

In line 6 the reading is again certain, apart from Y, but one does not expect the pruning of vine-plants (זָמִיר) in summer—perhaps June-July. In line 7, קיץ = קַיִץ, the harvest of the summer-fruit, perhaps especially the fig-harvest (*cp.* Levy, *Neuhebr. Wörterbuch*, iv, 300). The time is July-August. In the *Tosefta* (*loc. cit.*) to קָצִיר are ascribed half of Nisan, Iyyar, and the half of Sivan, to קַיִיץ half of Sivan, Tammuz, and half of Ab. Below line 7 are some traces of letters; one or two lines may have followed—the month of vintage can scarcely have been wanting.

Of the vertical line to the left of the foot of the tablet, the first two letters are certainly א and ב. The third, in its present form, does not resemble any old Semitic character. To treat it as a young and secondary form of ה is precluded by the archaic appearance of the other letters. It is probable that some of the strokes do not really belong to the letter, and that it may be ר or י. Further to the left is a trace of a horizontal line which runs to the right, like י or צ. Apparently some name with or without a patronymic stood here, *e.g.*, אַבְרָ[ם] or . . . אֲבִי, perhaps אֲבִיעֶ[זֶר]. The reverse of the tablet contains merely some meaningless scratches.

The inscription runs, therefore :—

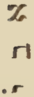
(1) Month of the fruit-harvest.—Month of
(2) the sowing.—Month of the after-grass.
(3) Month of the flax-harvest.
(4) Month of the barley-harvest.
(5) Month of the harvest of all [the rest].
(6) Month of the pruning of vine-plants.
(7) Month of the fig-harvest (?).
(8) . . . .

GREIFSWALD, *November*, 1908.

2.—By the Rev. G. B. Gray, D.D., D.Litt.

1. I DECIPHER the inscription as follows, placing dots over the letters which appear to me more doubtful :—

(1) ירח ואסף̇ | ירח ו[נ̇]
(2) ט̇ע | ירח ולקש
(3) ירח עצד פשת
(4) ירח קצר שער
ם
(5) ירח קצר ות̇ל̇
(6) ירח וזמר
(7) ירח קץ



The sign at the beginning of line 3, to the right of the י (in the facsimile) I take to be a false start. Thus each of the seven lines, except the second, begins with ירח, and, except in lines 1 and 2, ירח never occurs but at the beginning of a line. To mark these exceptional cases, the simple downstroke | is used as a mark of interpunctuation—it is doubtful if the mark of interpunctuation occurs elsewhere. For the detection of the two instances of this mark before the word ירח, standing in the middle of the line, I am indebted to Dr. Cowley.

The first letter of the second line is most probably a badly formed ט̇. The internal ✕ is clear, but the circle round it is partially defaced. In the drawing of the inscription which I saw before I received the photograph, I took the letter for ב, but with the photograph before me this seems most improbable; nor is it probable that the letter is ר; it is decidedly unlike other instances of ר. At the end of line 1, we seem to have a badly executed *waw* and space for another letter, which, before טע in line 2, can scarcely be anything but נ. A possible enough word in the context would be זרע, but this is ruled out by the fact that the first letter of line 2 is not ר.

Owing, possibly, to some defect in the stone rather than to the obvious lack of space, the final letter in line 4 is written perpendicularly. I think there is no doubt that it is ם, and the plural שערם after קצר agrees with Biblical usage.

The last three letters of line 5 are more like ותל̇ than anything else, but the ת is suspiciously unlike the same letter at the end of line 3,

2. I translate tentatively :—

(1) A month and in-gathering | A month and [pl]
(2) anting | A month and the spring-gathering.
(3) The month of the pulling up (?) of flax.
(4) The month of the reaping of barley.
(5) The month of the reaping of ?
(6) A month and pruning.
(7) The month of summer fruits A bi

It will be seen that the clauses are of two types ; in each type the clause opens with the word "month," and in each case the clause also contains a word denoting an agricultural process or feature of the year, but in one type this second word is joined with "month" by the copula ; in the other it is a genitive defining month. In the first type it is possible that the second word is a verb, *e.g.*, "a month—then he gathers in" ; *cp.* S. R. Driver, *Hebrew Tenses*, § 123, β.

Of the eight terms defining the agricultural events, all but one (עצד) and the second part of another (קצר ותל) are found in the Bible. But the word לקש occurs only in Amos vii, 1. If the order of the processes mentioned follows the course of the year, as it is natural to expect, the לקש is most probably a process that took place in very early spring. This new inscription thus casts light on the disputed meaning of the word (see the commentaries on Amos vii, 1).

The new word עצד, in line 3, is interesting. Flax is not reaped, but pulled up. Consequently עצד should be the technical term for this treatment of flax as contrasted with the reaping (קצר) of barley. But we must infer this from the context, and rather against what we know of the root עצד, which appears in the Old Testament only in the noun form מַעֲצָד, a term for an instrument, such as an axe (Jer. x, 3 ; Is. xlix, 12). In Arabic and Ethiopic the root עצד seems mostly associated with the sense of "cutting"—in Arabic, for example, عضد may mean "to lop a tree."

The "calendar," if we may call it so, though it seems to be completely preserved, mentions only eight months, and not twelve. The first three events cover the time from the approach of autumn to the commencement of spring ; the last five fall in the summer half of the year.

Perhaps the chief difficulty in the way of treating the order in which the processes are mentioned as consistently chronological is the place occupied by "pruning." The interpretation of זמיר in Cant. ii, 12, has occasioned difficulty, but עת הזמיר there appears to be spring-time. Here זמר stands last but one, immediately before the month of קיץ, and קיץ, *summer-fruits*, may perhaps be used here as in Amos viii, 2, with a pun on קֵץ, *end*. For קץ, *summer fruits*, as characteristic of the *end* of summer, *cp.* also Jer. xlviii, 32; Micah, vii, 1 (parallel with the *vintage* בָּצִיר, but with קָצִיר in Is. xvi, 9). Thus the calendar opens with אסף, *in-gathering*, which marks the close of one year (*cp.* Ex. xxiii, 16; xxxiv, 32), and ends with קץ, which is the last crop of the next. It is curious that the calendar contains no reference to viticulture, unless it is contained in זמר.

3. *Date.*—In the brief reference to the inscription in the last *Quarterly Statement*, the sixth century B.C. was suggested, tentatively, for the date of the inscription. A careful examination of the writing leads me to the conclusion that it is earlier. The inscription more probably belongs to the eighth than the sixth century.

The workmanship is rough, but the type of the letters is closely akin to the earliest inscriptions in the North Semitic alphabet that we possess—to the Moabite stone (ninth century), the Zinjerli inscriptions (eighth century), and the inscription of Zakir (ninth–eighth century) recently published by M. Pognon. Judging by the writing I should conclude that the inscription is later than the Moabite stone and earlier than the Siloam inscription.

That the inscription is prior to the Fall of the Monarchy is suggested by the series of facts that the ע and the tops of the ר and ב are closed, not open, that שׁ and the top of the מ retain the zig-zag form, by the generally upright form of the letters, and the absence of any tendency in the down strokes to drag round to the left.

The letters which weigh with me most in connecting the inscription somewhat closely in time with those of the ninth and eighth centuries just enumerated are the ס and the ד. I add notes on these letters and some others which present strikingly early forms.

Few letters of the North Semitic alphabet have had a more varied development than the ס. The earliest known form of this letter consists of three horizontal strokes with a perpendicular stroke starting from the topmost horizontal, passing through the two lower horizontals, and continuing below the lowest, thus 𐤎. This form occurs in the Moabite inscription of Mesha (ninth century), the Aramaic inscriptions of Zakir (ninth–eighth century), and Hadad (Zinjerli, early eighth century), and the Phoenician Baal-Lebanon inscription (*C.I.S.* i, 5), less decisively dated but probably not later than the ninth century. I am not aware that this form of the letter has been found in any inscription later than the eighth century. The first stage in the development of this letter took place *within the eighth century*, for in the Panammu inscription from Zinjerli, a generation or more later than the Hadad inscription, the perpendicular stroke starts from the *lowest* horizontal . The ס of the Gezer inscription is of the earliest type, with this peculiarity, that the perpendicular stroke starts from above the top horizontal ‡. Whether this peculiarity represents a still earlier type than the כ of the Moabite stone, or is a local variation of that type, may be left an open question. But, failing good reasons to the contrary, the presence of this type of כ in the inscription favours a date as early as the eighth century.

The form of the ר points to the same conclusion. The earliest type of this letter is a simple triangle (Moabite stone, Baal Lebanon). But by the beginning of the eighth century in North Syria the right-hand side of the triangle is continued *downwards*, so as to provide the letter with a shank 𐤃, and this form subsequently prevailed, or was the starting point of other developments. In the Gezer inscription the ר is a triangle with a slight prolongation of the right side *upwards* (possibly due to rough workmanship).

The ק with the complete semi-circle, or segment, on each side of the perpendicular (φ) is the early type found in the Moabite stone and the earliest Zinjerli inscriptions. This continued in use into the seventh century, if the Nerab inscriptions are rightly referred to that date, and even later if certain Hebrew seals are rightly adjudged later. On the other hand, the development away from the early type began early and may be traced not only in the Siloam inscription, but also in the later Zinjerli inscription (latter half of eighth century).

The ו seems to be an early type. As in the Moabite stone, the shank descends from the *middle* of the letter, and not, as later and already in the Zinjerli inscriptions and the inscription of Zakir (ninth–eighth centuries), from the right-hand side. The nearest parallel to the *waw* of the inscription is to be found, apart from the Moabite stone, on certain Hebrew seals of uncertain date.

The א again is an early type generally resembling the א of the Moabite stone or the Zinjerli inscriptions. It neither inclines as much from the upright as many of the later types, nor is its snout broken as in the Siloam inscription and some later examples.

There are many points raised by the inscription which call for fuller discussion. But others are likely to discuss some of them in the present number, and to avoid the possibility of undue repetition, I confine myself to the foregoing notes.

3.—By Mr. E. J. Pilcher.

The new Gezer text is probably pre-Exilic; but we know too little of the history of the changes in the Old Hebrew alphabet to be able to date any inscription by its palaeography. In the present instance כ has a very early form, but צ is debased; and the other characters have no special features to guide us.

An examination of the piece of stone shows that it is a fragment of a larger slab, and therefore it only gives us the ends of the lines of writing. This is clear from the appearance of the letters at the right-hand side; and also from the fact that the second line commences with טע which are most probably the conclusion of the word מטע or נטע. It is further to be remarked that the inscription was divided into sections by vertical strokes, which may be seen in the first three lines; although the mutilation of the text prevents us from understanding the object of these divisions.

Transcribed into modern Hebrew characters, the inscription reads :—

(1) ירח ואסף | ירח
(2) [מ]טע | ירח מקש
(3) | ירח עצד פשת
(4) ירח קצר שער(ה)
(5) ירח קצר - - ל
(6) ירח נזר
(7) ירח קץ

(1) . . . . Month and gathering-in. Month
(2) . . . . planting. Month of cucumber field.
(3) . . . . Month of cutting of flax.
(4) . . . . Month of reaping of barley.
(5) . . . . Month of reaping of ?
(6) . . . . Month of winnowing.
(7) . . . . Month end.

Line 2.—The final word seems to be the much-debated מקשה of Is. i, 8, and Jer. x, 5.

Line 5.—The actual third and fourth characters are חר which are apparently cancelled by a second ח cut over them. The last letter in the line is undoubtedly ל; but the two before it are quite anomalous in form. The group might be read נתל which is unintelligible; or וכל "and all," which would carry us forward to the next line.

Line 6.—Between the ז and the ר is a zigzag, which probably marks an erasure. The word נזר is peculiar: we should have expected נזרה.

TALES OF THE PROPHETS.

Translated by R. A. S. Macalister, M.A., F.S.A.

(*Concluded from Q.S.*, 1908, *p.* 317.)

Of Noah.

[In the collection is included the story of how Noah satisfied three different suitors for the hand of his only daughter, by turning a dog and a donkey into her likeness. This story is told without variation in Mr. Hanauer's collection (p. 16) and so need not here be repeated.]

Our lord Noah (on him be peace!) was son of Lamech, son of Methuselah, son of Idrîs (on him be peace!). The story goes that his name was 'Abd el-Ghufâr Awishkir, and the reason why he was called Nûḥ (Noah) was this: it is said that he once saw a dog with four eyes, and said: "How ugly is that dog!" And the dog said to him: "'Abd el-Ghufâr, dost thou put the shame on the picture or on the Artist? If it be on the picture—did I choose to be born a dog? If it be on the Artist, no shame can fall on Him, for He doeth as He willeth." And when Noah heard that he wept and lamented for the sin and crime he had committed, for he knew he had done wrong in saying that the dog was ugly. And for the greatness of his lamentation (*nûḥ*) he was called Noah.

Now the learned relate that when Noah reached the age of four hundred and eighty years, the angel Gabriel (on him be peace!) came, and Noah said to him: "Who art thou, O thou handsome man?" And Gabriel said to him: "I am a messenger of the Lord of the Universe, who have come to thee with His message from Him. Allah sendeth thee to thy people, and this is the message of Him (be He exalted!) 'We send Noah to his people: warn thy people before a grievous punishment overtake them.'[1]" And he kept commanding them to obey Allah: and they refused, and would not leave their sins.

And the learned relate that Noah lived nine hundred and fifty years, trying to direct his people aright, and they would not return.

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[1] Koran, Sûra LXXI *ad init.*

And he prayed against them, as Allah (be He exalted!) has told us, with these words: "Lord, leave not any families of the unbelievers on the earth; for if Thou leave them, they will seduce Thy servants, and will beget none but wicked ones."[1] And the windows of heaven were opened at his prayer, and Allah revealed to him to make the ark. And Noah said: "Lord, what is an ark?" And He said to him: "It is a house of wood that floats on the surface of the water." And He commanded to plant a plane-tree (*sâj*) in the ground: and he planted it in the land of Kûfa. And when the tree grew, Allah (be He exalted!) commanded the heaven to restrain the rain, and the earth to restrain the plants, and not a woman or a beast or anything that grows on the earth brought forth, on account of the cessation of pilgrimage before the punishment fell.

And Allah (be He exalted!) commanded Gabriel to teach Noah how to make the ark. And he made it, and his people said: "Noah hath left off to be a prophet, and turned carpenter." And when it was completed, Allah bade him climb a mountain and call out: "O ye wild beasts and birds and all things, come and present yourselves before the ark: for the punishment is near." And all the animals came to the ark. And Noah said: "Allah has commanded that I take a pair of each."

And the last animal that entered was the donkey; and the cause of its delay was that Iblis was holding its tail. And Noah thought that the donkey was refusing to enter of its own accord, and he said to the donkey: "Enter, O accursed one!" And the donkey entered, and Iblis with him. And when Noah saw him in the ark, he said to him: "Who gave *thee* permission to enter?" and Iblis answered: "Thou didst give it me: for thou didst say: 'Enter, O accursed one!' and in all creation there is none called 'Accursed' but myself!"

Now when it came to be Friday, the tenth day of the month of Rajab, Raḥmah, wife of Shem, was baking in the baking-oven, and when she had finished the last loaf, lo! the water sprang up. And Raḥmah hastened to Noah and told him that water had sprung up in the baking-oven. And Noah said: "There is no might or power but with Allah the Exalted, the Omnipotent!" And he ran to the ark, and said: "O ye that are chosen, come to the refuge!" And none obeyed save forty women and forty men. And he said to his son: "Embark with me." And he would not, but said: "I will climb up a mountain that rises above the water."

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[1] This prayer of Noah is from the same sûra.

And some of the learned say that the water was on the face of the earth six months, and some say a hundred and fifty days; and after that Allah commanded the earth, and said: "O thou earth, swallow thy waters; and O thou heaven, withhold the water." And it was so: and the ark rested on a mountain called El-Ghûdi on the *'âshûrah*, that is, the tenth day of the month Muḥarram.

Then Noah brought out what he had left of food, and gathered together of it seven species of grain and mixed them together and cooked them together, and therewith fed all the people that were with him. Wherefore it is now the custom to mix seven species of grain and cook them together as a memorial of the mixture that Noah mixed.

[The details of Noah's recalcitrant son, and of the assuaging of the waters, are from the Koran, Sûra XI, where they are more fully given. Is the "land of Kufah" a sort of reminiscence of the *gopher*-wood of the ark (?). The incident of the oven is also alluded to in Sûra XI: see *Q.S.*, April, 1908, pp. 105 *sq.*, *cp.* p. 227.]

Of Moses.

It is said of Moses, that when he was three years of age Pharaoh set him on his lap; and Moses stretched out his hand to Pharaoh's beard, and pulled some hairs from it. And Pharaoh was angry and said: "This is my enemy: he must be killed." And Âsiah, Pharaoh's wife, said to him: "It is the nature of small children: they have no knowledge; and I will show thee a thing that will prove it to thee." And she went and brought two vessels, in one a stone, in the other fruit, and put them before Moses, that Pharaoh might know the nature of small children. And Moses chose the vessel in which was the stone, and Pharaoh ceased from his wrath against Moses, when he saw that he knew not to distinguish between them.

And when Moses grew up, he commanded Pharaoh and his people to serve Allah, and Pharaoh refused and denied that He was God. And after that, Allah sent the angel Gabriel down to the earth in the form of a nobleman well vested, and he entered in to Pharaoh, and Pharaoh said to him: "Who art thou, and whence hast thou come?" And the angel Gabriel said: "I am one of the king's servants, and I have come to thee to complain against one of my servants. I have given him favour and lordship, and he has waxed proud against me, and opposed and refused my favour and truth, and denied publicly that I gave it him." And Pharaoh said to the angel: "Woe to that servant!" And the angel Gabriel answered, saying: "And what penalty wouldst *thou* exact?" And Pharaoh said: "My penalty would be that he be drowned in yonder sea." And Gabriel said: "I beg of thee to write that down with thine own hand." And Pharaoh wrote it for him, and the angel Gabriel took it and gave it to Moses and told him the story in a few words. And he said to him: "Moses, Allah bids thee journey from this thy place." And Moses called on the children of Israel, and made them journey with him. And when Pharaoh knew of this journey of Moses he rose up, he and his host, to pursue them: now the army of Pharaoh was called the *'Amâlḳah*,[1] and they were more numerous than the followers of Moses. And when Moses reached the sea-shore with his people, and Pharaoh following them, Moses smote the sea with his rod, and the sea divided, and there was a dry way: and Moses and his people entered the sea. And when Pharaoh reached the sea, he found the road and wished to abandon the pursuit, fearing to enter the sea. And Allah sent the angel Gabriel with a mare; and when Pharaoh's horses saw her they followed after her, and when Pharaoh was in the middle of the sea it overwhelmed him. And Gabriel presented to Pharaoh the paper which he had written: and Pharaoh said: "I believe there is no god but the God whom the children of Israel believe." But his soul had come into his throat,[2] so his repentance was of no avail for him: and they all died, drowned in the sea. But the children of Israel would not believe that Pharaoh was drowned till the sea cast his body up on the shore.

Of Solomon.

It is recorded that there were never more than four men who had the sovereignty of the whole world: two of them true believers, and two infidels. The true believers were Solomon, son of David, and the Two-horned Alexander: the infidels were Nimrod and

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[1] *I.e.*, the Amalekites: a curious perversion.

[2] A highly materialistic touch! Perhaps a perversion of the story current among the Commentators on the Koran that Gabriel stopped Pharaoh's mouth with mud, to prevent his obtaining mercy.

Shuddâd, son of ʿÂd. Allah says in the noble Koran that Solomon said: "O my Lord, pardon me, and give to me a kingdom that none shall have after me."[1] And Allah answered his prayer, and gave it to him. Some of the learned ask how it was that Solomon asked "for a kingdom that none should obtain after him," though prophets such as he ought to despise the world. The answer is, that he made the request after asking for pardon. Allah gave him rule over men, jinn, birds, and beasts and all things. But because he was ruler of the world, and its governor, he was kept out of Paradise forty years after all the other prophets.

Solomon built the *Beit el-Maḳdas* (the Haram at Jerusalem); it was built for him by the jinn. Solomon died before he finished the building. Now the mason-jinneh who was laying the stones was deaf; and he did not hear the labourer-jinnehs who were carrying the stones saying: "Lord Solomon is dead" (*es-sayyid Sulaimân mât*), and kept commanding them: "Bring earth! a stone bring!" (*hât ṭîn wa hajar hât!*) until the house was built. And had he heard the labourers, the building of the *Beit el-Maḳdas* would have been incomplete. While the *Beit el-Maḳdas* was being built, Solomon ordered the jinn to burn wood to heat the water of *hammâm ez-Zerḳa* (the hot springs of Calirrhoe). When he died, the tender of the bath was likewise deaf, and the servants said to him likewise: "*es-sayyid Sulaimân mât!*" but he kept commanding them: "*aḫḍar yâbis hât!*" (bring green and dry [wood])—and he is still doing so, in consequence of which the water of the bath is still hot.

Of El-Khiḍr, son of ʿAbbâs, brother of Elijah.

El-Khiḍr and Elijah (on both be peace!) used to fast every year in the Beit el-Maḳdas during the month of Ramaḍan. Now El-Khiḍr was so called because he was sitting on a patch of ground which was hard and dry in spring-time, and it became green (*aḫḍarat*) from his sitting on it. The scholars say that El-Khiḍr is to wait till Allah shall inherit the earth and what is on it.[2] ʿAmr and Ibn Dinâr (who are of the learned) say that El-Khiḍr and Elijah are to live until the Koran is taken up,[3] and then to die. Of Elijah they say that a great sickness afflicted him, and he wept, and Allah said to him: "Thy weeping is burning the world; they fear either death or the fire." And he said: "By Thy life, my fear is only how those who praise Thee after me will praise Thee, and how those who fast after me will fast." And Allah said: "I will make thee to delay till the time when none will be left to have me in mind, that is, the Day of Resurrection."

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[1] Sûra XXXVIII.

[2] *I.e.*, till after the resurrection, when there are no more men in the world—to whom for the present Allah has made over the possession thereof.

[3] Returned again to heaven: a parallel expression to that commented on in the previous note.

They say that El-Khiḍr was son of the maternal aunt of the Two-horned Alexander, and the latter was named "Two-horned" because he was ruler of the east and of the west. And they say also because he lived to the age of two hundred years; for ḳurn ["a horn"] also means "a century."

[A very confused story; it is interesting to note that the *identity* of El-Khiḍr and Elijah is being forgotten, and they are treated as brothers. The story of Elijah's never dying has, no doubt, something to do with the immortality of El-Khiḍr. This personage is to be identified with the spirit of vegetation, and a reminiscence of this origin is traceable in the statement about the origin of his name.]

Of Adam.

It is said that when Allah wished to create Adam (on him be peace!) he formed him of earth, and left the moulded, lifeless clay hung up by the gate of Paradise. And the prophet Muhammad passed by the door of Paradise, and saw it, and said to the angels: "What is this?" And the angels answered: "Allah hath made a man, in order that thy race may come of him." (Hence it is said that the very first creation of Allah was the prophet Muhammad, and Allah kept him in Paradise, and he did not appear till the end of the prophetic series.) Then the prophet Muhammad left it, and went his way in Paradise.

And Allah saw that it were good that a spirit should enter into Adam, beginning with his mouth, that his eyes should be opened and he should see himself, that he was of earth. (For this reason the formula is used at the burial of the dead "From the ground we have fashioned you and to the ground we return you," etc.) And when he opened his eyes and saw how the spirit was entering into him, he understood that he was of earth.

And when the spirit reached his hands he opened his fingers, and made the profession of faith; and the raising up of his fingers was a sign of his profession. Therefore do all the Muslims raise their fingers when they make profession.

And when the spirit had extended through the whole body of Adam he went out and walked alone. And Allah wished to make a wife for him: and he created a wife for him and called her Eve. And when Adam saw her he loved her, and stretched out his hand to her. And the angels withheld him from her and said: "Adam, thy hand from off her!" And he said: "Why should I raise my hand from off her, seeing that Allah created her for me?" And they answered him: "Thou shalt not wed her till thou pay the marriage-price for her." And he said to them: "And what is her marriage-price?" And they said: "The marriage-price is that thou make two prostrations in prayer before Muhammad." Then he said: "But who is Muhammad?" And the angels said to him: "Muhammad is the first creation of God, and had he not been, there would have been no sun, nor moon, nor earth, nor sea, nor anything in the universe. And everything has been created on behalf of Muhammad." And Adam arose and worshipped in the name of Muhammad that he might have his wife: and this prayer was a substitute for the payment of a marriage-price.

And afterwards Iblis entered into the mind of Eve, and sent to her the serpent, and he gave her to eat of the fruit, which was a grain of corn; and she gave it to her husband. And Allah drove them from Paradise, and they fell on the four parts of the world—to wit, the serpent, and Iblis the Accursed, and Adam, and Eve. They were falling a number of years. At last, Adam and Eve met on Mount ʻArafât, where the great Pilgrimage still congregates.

GLEANINGS FROM THE MINUTE-BOOKS OF THE JERUSALEM LITERARY SOCIETY.

By R. A. S. Macalister, M.A., F.S.A.

(*Continued from Q.S., April*, 1908, p. 125.)

V.

At the same meeting (7th December, 1849) R. Sandford, Esq.,[1] read " A Brief Sketch of the Jews residing in Jerusalem."

The different sects of Jews, coming as they do from Europe, all parts of Asia, Africa, and America, present great varieties in outward appearance, and are all more or less influenced by the manners and customs of the people amongst whom they have sojourned: but the generality of them are alike in one respect—they are poor . . . . All complain that in Jerusalem money, instead of being renewed, wastes away: and in many instances, those who have come here with the intention of ending their days in peace and subsisting comfortably upon their means, have returned to the places from whence they came, fearing that all would be speedily swallowed up.

We hear of large sums of money arriving from different parts of the world for the support of the poor in this, their ancient capital, but they have always been inadequate for their maintenance. In the most palmy days never more than five ducats were allowed per head for one year, and this to commence after residing in Jerusalem twelve months. But at present it is much less, and out of this they must pay rent, buy coals, clothes, and what food they can. Some of the most learned take pupils, and by working eight or nine hours a-day get from five to ten shillings per month—some more, some less. So poorly is a shoemaker paid, that a master is known who will go to Hebron (the distance there and back being forty miles) for five piastres. This individual when at work will get about two piastres daily.

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[1] [Medical Officer of the London Jews' Society.]

Of late, when visiting the abodes of the poor, I have allowed nothing to escape me in the way of observation; and yesterday while my Hebrew dragoman . . . . was enquiring into the symptoms of a patient, I took an inventory of the goods and chattels of a learned Jew . . . . .

In a retired street in the Jewish quarter my attendant pointed out the house of the patient. We entered under a low arch, and directly in front was an open chamber where, in different stages of decomposition, was an extensive assortment of vegetable and animal matter. On one side of the broken steps flowed a darksome stream, its component parts various. The rooms on the first floor were let out to different poor families, and on the highest terrace was the kitchen, library, bedroom and sitting room of a Polish Rabbi and his wife, all combined in one wretched apartment. It contained the following articles: Some earthenware utensils which had seen better days. Some sulphur. A coffee pot. Some copper vessels. Lemons and orange peel. Some carrots, and a piece of a pumpkin. A lantern. Dirty clothes, bundle No. 1. Sundries. Dirty clothes, bundle No. 2. Shutters, fastened, with sundry garments attached to keep out the wind. The heel of a stocking lying gracefully on a bench. The lady of the house, long confined to bed, and enveloped in feathers inside a slight case, according to the custom of Polish Jews. At a short distance was the couch of her lord, equally valuable, and rivalling it in comfort and cleanliness. Then dirty clothes, No. 3. Books covered by a curtain. Dirty water in vessels. A sack of wheat. A cup of rice. A broken pipe. A table for study, covered with a layer of tobacco upon which were placed books, pen, ink, spectacles, etc. And, in bold relief all across the room, on a line, were hung the Sabbath clothes, which had weathered at least thirty winters. The unwashed faces of the old couple and the filthy state of the room betokened that many days had elapsed since the Sabbath; and the bundles of clothes were doomed I think to wait until Easter should arrive before much consideration should be devoted to them. The dress of both parties was worth a few pence. They had succeeded in excluding air, but if they felt cold their plan was to burn charcoal in the wretched apartment, of course to improve matters. The diet of the poor Jews consists entirely of vegetables except on the Sabbath, and then a small quantity of meat is added to their scanty fare . . . . .

I now come to speak of certain local circumstances, all of which the Jewish community unaided could not remove: others they seem to have inherited from their ancestors . . . . . The [slaughter house] contains the greatest source of animal matter in a state of decomposition that I have ever seen. The very soil has drunk blood day after day for centuries. The offal of the various animals lies there to be consumed by cats and dogs. It is surrounded by the dwellings of the Jews: some are beneath its level, as if to receive the concentrated streams which flow from this stronghold of all uncleanness, and in the rainy seasons I should think the synagogues, which are very near, get their share . . . . . . All the streets in the Jewish quarters are filthy, the houses have no proper drains, and what . . . . . they have are open and run into the street. All have a place for rubbish which they empty once a year, at Easter.

Instead of being excited by a good example shown them by the Muslims, they are rather strengthened in their habits of uncleanness by the latter. For instance, they see their neighbours put rubbish and filth into an empty house, and brick it up—the rain soaks into it, and then what a fine collection of poisonous gases can be obtained. They also throw dead dogs, cats, fowls, etc., into the public ways: and have dead horses brought close to the Jewish quarter to be consumed by the [dogs] which abound in this locality.

The disease from which the Jews chiefly suffer is fever, greatly varied by the different circumstances under which it occurs, as the age, constitution, and previous habits and health of the patient . . . .

These facts must prepare you for a mortality most enormous and unheard of, if the data given me be correct. For it appears by the accounts which I have received this day from the different registers of the Jewish sects that out of a population of a little more than 6,000, 793 have died this year. Of course many of these were very old, who came for the express purpose of being buried in the holy ground. Still one in eight would during the rage of some tremendous scourge be thought alarming to a degree . . . . .

VI.

At the meeting of 14th December, 1849, Mr. Finn read the following "Journal of the return from Bâniâs and Lebanon to Jerusalem" [the conclusion of the previous journal].

Sunday Evening, 28th October.—Retired very early to rest, intending to cross the plain before daylight on our way to Safed, as we had been recommended to do, being warned that the vapours rising from the immense marshes would probably be injurious to health.

Monday, 29th.—Rose by moonlight about 1.30 and . . . . . away by 3.5. There was a little rain at the time and clouds threatening more, and obscuring the setting moon. Lightning also in that direction . . . . struck due west, across the plain to the bridge of *Ghujjar* towards *Khalsah.* We were for hours splashing through marshes and stumbling over broken ground by starlight and lightning . . . . . The plain north of the lake is inundated by small streams, among which white rice is grown. There were lines of tents of the miserable Ghawarineh Arabs, and small scaffolds erected among the rice marshes from which they watched the crops. Dogs barked as we passed and fires were burning in several spots within sight . . . . As daylight broke we could see herds of buffaloes, and we were soon afterwards at the western edge of the plain, with the pretty hamlet of *Khalsah* halfway up the hill above us. We then proceeded along a comfortable road due south. Two Arabs rode up to us and planted their spears in the ground near our horses' heads, but we kept on our way, leaving the kawass to parley with them. There are streams also running into the lake from the hills on the western side. At nine o'clock we rested . . . under the only tree in sight. It was a terebinth on an eminence, not a fine tree, and surrounded by graves. Beneath us, but a little further on, was a strong stream rushing through ruins of a mill house, which is called *'Ain el-Melaḥah* . . . . . We were mounting the hills towards Safed and remarking on the curiosity of the lake being above one-third covered with weeds . . . . In one place by our road side, and at a good elevation, I found squared stones and traces of houses with fragments of columns.

From the elevation we had reached we could perceive how great is the depression of the Lake of Tiberias below that of Huleh . . . .

In the outskirts of Safed we found, as elsewhere at that season (Bairam), the newly whitewashed Muslim graves adorned with bunches of myrtle. Arrived in Safed at 2.45.

Tuesday, 30th.—In the afternoon I rode to *el-Jish* . . . . . There are some large squared stones lying about, but it is now a wretched-looking mud village on a large high plateau . . . . . In a valley under this plateau I found last year some fine old sepulchres, one of which bore a Hebrew inscription: but one hears of several villages in this neighbourhood where Hebrew inscriptions are to be found.

Wednesday, 31*st*.— . . . Early . . . . in the dirty narrow streets there were Arabs with their camel-loads of goods strangely wrangling with German Jews—the latter frequently lamenting, with tears of vexation, the obstinacy if not dishonesty of the tobacco-puffing Arabs . . . . . We were clear of the town by 10.30 . . . . in the direction of Yakûk thence . . . towards the ever memorable Sea of Galilee.

Through a broken valley of orange-tinted rocks with a stream containing small fish and frogs, lined with flowering oleander. This is the *Wady el-'Amûd*, and by it we reached the shore of the lake, at the north end of the bay . . . . of Gennesaret . . . . . . The rocky internal limit of the segment abounds in sooty-looking volcanic stones and the land itself a desolation with streamlets flowing uselessly to the lake, except where in a few spots the savage Ghawarineh have cultivated some of the finest white rice. Near *Abû Shûsheh*, the ruins of a village with the ruins of a mill, my companion planted some years ago some potatoes, and they succeeded well—which he said was not the result of the indigo just near it [planted] by Ibrahim Pasha at the same time . . . . . At 1.35 we reached . . . Mejdel . . . . [and] Tiberias in exactly four hours from Safed, and put up at Weissman's Hotel, where I found the saloon very clean, with a pretty view of the sea. Having business to transact in Tiberias, the large saloon was speedily filled with the principal Jews: a very clean and respectable body of men. Indeed, both then and afterwards, I had occasion to remark the superior cleanliness and the more healthy appearance of the Jewish people in Tiberias than in other parts of the country . . . .

I was invited to a circumcision feast, and gladly went. It was held in a great room of a Sephardi house, with large windows commanding a noble view of the lake and the mountains beyond. After the evening prayer (including the *Shemonah Essrah*) the company sat in circles round the *sunîyahs*, or large metal trays serving for tables. At a European table with chairs I joined the second Rabbi of the Sephardim . . . and a clean handsome young Ashkenaz. During the feast some singers came in and vociferated Hebrew songs of the species called *Pizmonim*, accompanied by their tambourines. After which came the Benediction and the company separated . . . . . It was pleasant to be surrounded by so many of the most learned men of the Israelite nation . . . . . exhibiting so much of brotherly union, that the two great classes (who in Jerusalem hate each other so vehemently) here eat together . . . . . and even pray together . . . . .

Thursday, November 1st.— . . . Visited the Chief Rabbi of the Ashkenazim, the chief of the Sephardim accompanying me. Meeting in the street the *Cadi* and the *Mufti*, they accompanied me to my lodging—a worthy pair.

Left Tiberias at 12.55. In a few minutes I arrived at the sepulchre of Maimonides (or Rambam, as the Jews designate him). There we found a poor woman with her sick child, which she had brought to the place to be benefitted by her prayers there. We made her at least protect the child's head from the sun . . . . .

High on the hill is the tomb of R. Akiba, surrounded, it is said, by 24,000 Talmudists. This is a famous station in Rabbinical estimation . . . . .

As we advanced . . . . . near us, on our right, might be seen the ruins of Irbid, and we passed along the great plateau above Ḥattîn . . . . the whole neighbourhood is strewn with dark brown volcanic stone. Mount Tabor started into sight at 1.45. The village of *Lubieh* was on our left at 2.45. At 4.30 we were at Kefr Kana, usually believed to be Cana of Galilee . . . . . The place is prettily situated, and is surrounded with verdure—the effect of a good supply of water. We saw, to-day, a number of small black arum sprouting from the ground . . . .

Friday 2nd.—Left Nazareth at 7. The road descending from the precipice into the plain has certainly been improved since I first ascended to Nazareth . . . . .

Passed, as usual, between Fuleh and 'Afuleh, the scene of the French battle of Kléber with the Arabs . . . . . At *Jenîn* by 11.50, where we rested half-an-hour . . . . . the bad road began at 3.30 . . . . . Arrived in Nâblus at 6.30 and put up at a house of Arab Protestants.

Saturday, 3rd.— . . . We went to Joseph's tomb . . . . thence to search for Jacob's well . . . We were conducted to a place quite different from what I had expected, and saw only some rude stones, one of which, we were told, was the cover of the well, but we could see nothing like a well or excavation—only from under one end of the half-raised stone I could throw a pebble, which, after a few inches fell upon a similar slanting great stone just below, and then ran away somewhere . . . . I did not feel satisfied, but left the place at 7.30 . . . .

Arrived in Jerusalem at 5.30.

VII.

At the meeting of 21st December, 1849, Mrs. FINN read a Paper on the "Present Fertility of Palestine."

Last May . . . . around Gaza . . . . so luxuriant was the harvest, that the peasantry lamented, everywhere, their approaching ruin, for corn would become so cheap as not to pay the expense of transport to the nearest markets.

I have been credibly informed that the usual produce of corn near Jerusalem is 28-fold; in abundant years 44-fold,[1] and this, with Arab cultivation, or rather *non*-cultivation . . . . .

I have seen a half ripe pod of the broad bean, grown at *'Urtas* last year, which measured thirteen inches in length and more than one in breadth.

At Jaffa this last summer, 66 or 70 water-melons were being sold for 4 piastres.

A gardener of the same place offered for sale 2,500 *kûsas* (vegetable marrows) at a price of 2½ piastres. The purchaser insisting on a few over the number as a "blessing," the gardener stamped upon them and kept them for his cows.

I have seen 16 finest oranges upon a branch less than a foot in length, and those who purchase oranges in the gardens at Jaffa always receive 150 as 100.

Being in Hebron two months ago, a quince of not less than 6 inches in height was brought us, and we were informed that the tree from which it was gathered had this year borne 400 such.

During our stay in Hebron we, one morning, visited a vineyard containing many hundred vines. Attempting to count the bunches on a plant of average size, I desisted at 30, leaving almost as many more uncounted in inaccessible parts of the vine. Many of the bunches were the length of my arm, from the elbow to the tip of the middle finger. We measured several of the grapes, and found some of the largest to be 3¼ inches in circumference one way by 3½ inches the other way . . . . .

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[1] I am told that this is gross overstatement.—R.A.S.M.

Four or five days ago some citrons were brought me from the village of Lifta. The largest of these weighs 3½ lb., and, on enquiring of two different people how many like it one tree would bear, I was told 60, or . . . 210 lb. was common.

A bunch of bananas we received from Sidon contained upwards of 60 on one stem about 2½ feet long.

If any, after these facts, doubt of the present fertility of Palestine, I would ask him to go and observe, and number the forest of gigantic cauliflowers that clothe the slopes of Ophel and Zion down to the Pool of Siloam . . . . .

(*To be continued.*)

A JERUSALEM CHRISTIAN TREATISE ON ASTROLOGY.

(*Concluded from Q.S.*, 1908, *p*. 329.)

By Miss Gladys Dickson, Jerusalem.

The Fifth Sign—Asad and the Sun. [59]

Fiery and glorious. It has the thirds of *Ḳaws* and *Ḥamal*. Of the habitations of the moon it has *Natrah*, *Ṭarf*, and *Jabhah*. Whoso is born under this sign will be cunning and deceitful, and will have a mark in his arms and knees. Most of his sufferings will be in his body, his ankles, and his temples. He will be beloved of women, and, as his years advance, he will sorrow for his past conduct and will increase in prosperity and riches. And his sign has three aspects, the first of *Zuḥal*, the second of *Muštari*, and the third of *Mirîḫ*. If he be born under the first aspect, he will be honourable, of a cheerful face, red of colour, will have light coloured hair, blue-black eyes, and a mark in his face. He will be cheerful, prudent, gracious, and will gather property from the nobility. He will be yellow of colour and will have a fat paunch. If he be born [60]
under the second aspect, he will be of fair complexion with united eyebrows and red hair. If he be born under the third aspect, he will be courageous, bald, generous, and nervous. He will acquire property, either by work or by inheritance. He should avoid one whose star is fiery. If he see the new moon a male should be before him. If he accost a dignitary, let him stand on the right. The owner of this star will be courageous and light hearted. He will be affected in his gait,

strong willed, secretive, and lucky in commerce. His property will
increase as he advances in years, and he will rise in his profession. The
habitation of his brethren is *Mîzân:* he will have brothers and sisters,
but he will not live with them. The habitation of his father is *'Aḳrab:*
he will be beloved by his parents, and will be absent from them at their
death. The habitation of his children is *Ḳaws:* he will have many males
and he will be content with them. The habitation of his diseases is
Jadi: it indicates that he will suffer from languor, jaundice, pains in the
head and heart; the juice of pomegranates and oil of walnuts are good
for him. The habitation of his wife is *Dâli:* he ought not to marry
before he is thirty years of age. The habitation of his fear is *Ḥût:* he
[61] must fear a severe disease. The habitation of his journeys is *Ḥamal:*
he will be lucky in his travels in the East. The habitation of his honour
is *Thawr:* he will get luck from the nobility, and he will be happy in his
profession. The habitation of his friends is *Jawza:* he will have many
friends, and he will be beloved. The habitation of his enemies is
Saraṭân: he will have many enemies and enviers, but they will not be
able to conquer him. The habitation of his hope is *Asad:* he will get
what he desires because he is clever in business. He should join partnership
with one whose star is *Ḳaws* and *Ḥamal*, and he should avoid one
whose star is *Jawza*, and *Mîzân*, and *Dâli*. Sunday is his lucky day. Let
him fear his second, his fourth, his ninth, and his twentieth year. If he
pass these he will live long. His last day will be a Friday. (God
knows best!)

[62] *Women.*

Whoso is born under this sign will have beautiful hair, a quick temper, and will be dignified and sharp tongued. If she be born during the day, she will be a brunette. She will quarrel with her relatives, and will triumph over them. She will be strong willed, and will have a mark in her hand and head. The habitation of her property is *Sunbulah:* she will be fond of money, and her property will increase as her years advance. The habitation of her brethern is *Mîzân:* she will have brethren. She will bury both her parents. The habitation of her children is *Ḳaws:* she will have many children, but will lose most of them. The habitation of her diseases is *Jadi:* she will have many diseases, most of them being caused from bile. She will suffer from pains of the heart and head, and ophthalmia. The habitation of her husbands is *Dâli:* it indicates that she will have two husbands. The habitation of her honour is *Ḥamal:* she will have great happiness. She must not travel at all. The habitation of her hope is *Thawr:* she will be benevolent, generous, secretive, and religious. The habitation of her honour is *Jawza:* she will get luck from men and from her relatives, because she is sweet tongued and gentle of speech. The habitation of her misfortune is *Asad:* she will quarrel with the kind hearted, and she will become afflicted with insanity. She will be in danger five times during her fifth, her twentieth, and her forty-fifth year. If she pass these years she will [63] live long. Sunday is her lucky day : her last day will be a Wednesday. If she sicken on this day it will be the cause of her death.

The Sixth Sign—Sunbulah and 'Utârid.

Earthy. '*Uṭârid* ascendant, *Zuḥarah* and *Muštari* descendant. Of the habitations of the moon it has *Jabhah*, *Ḥarthain*, and '*Arfat*. It has three aspects : the first of the sun, the second of *Zuḥarah*, and the third of '*Uṭârid*. If he be born under the first aspect he will have beautiful hair, and will be polite, generous of mind, courageous, and liberal. If he be born under the second aspect, he will be yellow of colour, quick tempered, and will have a cheerful face. He will be cunning and deceitful, with a mark in his foot. He will be fond of the learned, and will associate with the nobility and will get luck from them. He will be delicate of speech. If he be born under the third aspect, he will have light coloured hair, blue-black eyes, and an inclination for women. He should join partnership with one whose star is *Jadi* and *Thawr*. His travels will be in the direction of 'Irak. He will be honourable, jealous, generous, and praised by all people. He will get luck at the end of his life. The habitation of his brethren is '*Aḳrab:* it indicates that he will show kindness to his brethren, and will get no luck from them. The habitation of his parents is *Ḳaws:* it indicates that he will have no luck from them. The habitation of his children is *Jadi:* he will have many [64] children, but most of them will be females. If he be born under the second aspect, most of them will be males. He will have little luck with his children, but such as survive will bring him luck. The habitation of his diseases is *Dâli:* he will have many diseases, and will suffer from vertigo. The habitation of his wives is *Ḥut:* he will have no luck with women. The habitation of his journeys is *Thawr:* he will be lucky in his travels, but if he journey to a distant land he will suffer. The habitation of his honour is *Jawza:* he will be sharp tongued, and will hold a high position. The habitation of his enemies is *Asad:* he will have many enemies, but he will conquer them. His lucky day is Wednesday. When he sees the new moon he ought to have a male person before his face. When he accosts dignitaries he must stand on the left side. He should join partnership with one whose star is *Jadi* and *Thawr*. His last day will be a Saturday. (God knows best !)

Women. [65]

Whoso is born under this sign will be a blessing to her people. She will be of medium height with a cheerful face and beautiful hair. Long tongued, fond of amusements and music, with a mark in her face, and increasing in fortunes as her years advance. She will love her husband, and will be religious, intelligent, beautiful, and her eyebrows will be united. The habitation of her fortune is *Mîzân:* she will obtain a large fortune by hard work, and will become prosperous when she arrives at the age of thirty. The habitation of her brethren is *'Aḳrab:* she will have brethren and will be jealous of them. The habitation of her parents is the same (*'Aḳrab*). The habitation of her children is *Ḳaws:* she will have little luck from them. The habitation of her diseases is *Jadi:* let her fear treacherous winds. The habitation of her husbands is *Dâli:* she will have two or three husbands, but will have no luck from them owing to her sharp tongue. The habitation of her journeys is *Ḥamal:* it is good for her to travel, but she may be unlucky. The habitation of her honour is *Thawr:* she will be satisfied with all her doings. The habitation of her hope is *Jawza:* she will increase in prosperity as her years advance. The habitation of her misfortune is *Asad:* she will have many enviers, and she will not escape being brought into the law courts. Let her fear her fourth, her twentieth, and her fortieth year. If she pass these she will live long. Wednesday is her lucky day: her last day will be a Saturday.

[66]

The Seventh Sign—Mîzân and Zuḥarah.

Airy. It has the brilliancy of *Zuḥal.* Of the habitations of the moon it has *'Awwâ* and *Simak.* It has three aspects, the first of the moon, the second of *Zuḥal*, and the third of *Muštari.* One born under this sign will be brilliant in conversation, will get everything he desires, and will abhor ungodliness, unfaithfulness, and lying. He will be handsome of form, with a mole on his leg. If he be born under the second aspect, he will have a ruddy complexion, will be brilliant in conversation, of good resolutions, benevolent, and disliked by his relatives. He should join partnership with one whose star is airy. When he sees the new moon he ought to have a female person before his face. When he accosts dignitaries he must stand on the right side. The habitation of his mode of life is *Mîzân:* he will have much suffering. The habitation of his riches is *'Aḳrab:* he will be moderately wealthy and will be lucky in commerce. The habitation of his brethren is *Ḳaws:* he will mistrust his brethren, and will be distinguished among them. The habitation of his parents is *Jadi:* it indicates that he will be a blessing to his parents, [67] and will inherit from them. The habitation of his children is *Dâli:* he will have many children. The habitation of his wives is *Ḥût:* he will be friendly to women. The habitation of his fear is *Ḥamal:* he will have malignant diseases, and will suffer from rheumatism. The habitation of his journeys is *Jawza:* he will be moderately wealthy. The habitation of his honour is *Saraṭân:* he will be praised by all people, will attain great happiness, will conquer his enemies, and the owner of this star will have a kind heart. His lucky day is Friday. His partners should be those whose stars are *Dâli*, *Thawr*, and *Sunbulah*. Let him fear his second, his eleventh, and his twentieth year. If he pass these he will live long. His last day will be a Wednesday or a Saturday. (God knows best!)

Women.

Whoso is born under this sign will have a cheerful face, will be of medium height, of a strong constitution, and of good character. Malevolent and fond of doing good to people. She will have a mark in her head, her hand, and her right leg. She will love truth and abhor lying. God will provide for her, and she will be charitable to her neighbours, but they will not give her any praise. The habitation of her property is *‘Aḳrab*: she will receive a large fortune from her husband. The habitation [68] of her brethren is *Ḳaws*: she will be taller than her brethren, and they will love her. The habitation of her parents is *Jadi*: she will bury both her parents and will inherit from them. The habitation of her children is *Dâli*: she will have much trouble and sickness at the birth of each of her children. The habitation of her husbands is *Hamal*: she will get luck from her husbands. The habitation of her death is *Thawr*: let her fear an internal disease. The habitation of her journeys indicates that she will be lucky in her travels. The habitation of her honour is *Saraṭân*: her luck is in agriculture and cattle. The habitation of her hope is *Asad*: she will be feared, and as she advances in years, she will increase in riches. The habitation of her misfortune is *Sunbulah*: she will conquer her enemies. She ought to marry. Let her fear her eleventh and her twenty-third year. If she pass these she will live long. Friday is her lucky day: her last day will be a Wednesday. When she sleeps let her turn her head to the West.

The Eighth Sign—‘Aḳrab and Mirîḫ. [69]

Earthy. Bright during the day and dim at night. Its nature is cold. Its habitation is *Miriḫ* and the moon. It has three aspects, the first of *Miriḫ*, the second of the sun, and the third of *Zuḥarah*. If he be born under the first aspect, he will be of medium height, red of colour, with a mark in his face, united eyebrows, and a mole on his cheek. If he be born under the second aspect, he will be red of colour, of beautiful eyes, of an amiable disposition, broad chest, and united eyebrows. He will be gentle of speech, and will gather property. If he be born under the third aspect, he will be fair, of medium height, quick temper, lucky, extravagant, and ambitious. His partners should be those whose stars are fiery and watery, and he should avoid one whose star is earthy. If he see the new moon, a female should be before him. If he accost a dignitary let him stand on the left. At the beginning of his life he will be poor, but he will become rich in his old age. He will get luck, and will be fond of enjoyment. He will have no luck during his [70] travels by land or by water. He will be lucky in selling and buying. He will have a mark in his back, and will sleep a great deal. The habitation of his property is *Ḳaws:* he will inherit property, but will not get any of it. The habitation of his brethren is *Jadi:* his brethren will be benevolent. The habitation of his parents is *Dâli:* during his early days he will bury one of his parents. The habitation of his children is *Ḥût:* he will have many children. The habitation of his diseases is *Ḥamal* and *Mirîḫ:* he will suffer chiefly from ulcers and abscesses. The habitation of his wives is *Thawr:* he will have very little luck with them. The habitation of his death is *Jawza* and *'Uṭârid:* his death will be caused by disease of the kidneys and headache. The habitation of his journeys is *Saraṭân:* he will get luck during his travels in the North. The habitation of his honour is *Asad:* he will get luck from the nobility, and will be happy in his old age. The habitation of his enemies is *Mîzân:* he will have many enemies, and he must avoid short people: he will be protected from them, and from people with short noses. Let him fear his twelfth, his thirtieth, and his forty-fifth year. If he pass these he will live long. Tuesday is his lucky day: his last day will be a Wednesday. When he sleeps let him turn his head to the North.

[71] *Women.*

Whoso is born under this sign will be beautiful of form, kind-hearted, a good hostess, and sarcastic, with a mark in her foot. She will have a large fortune and will be courageous. The habitation of her property is *Ḳaws:* she will gather much property because her lucky stars will look upon her. The habitation of her brethren is *Jadi:* she will have many brethren and they will love her. The habitation of her parents is *Dâli:* she will bury her father before her mother. The habitation of her children is *Ḥût:* she may or may not have children. The habitation of her diseases indicates that she will have internal pains and headache. The habitation of her husband is *Thawr:* she will get luck from her husband. The habitation of her death is *Jawza:* let her fear pains of the head and teeth. The habitation of her journeys is *Saraṭân:* she will be lucky in her travels. The habitation of her honour is *Asad:* she will have a good character. The habitation of her misfortune is *Mîzân:* she will have many enemies. Let her fear her twelfth and her thirty-first year. If she pass these she will live long. Tuesday is her lucky day: her last day will be a Friday. (God knows best!)

[72] *The Ninth Sign—Ḳaws and Muštari.*

Fiery. It has the appearance of a comet. In it *Asad* is descendant. It is bright during the night and dim during the day. It has three aspects, the first of *'Utârid*, the second of the moon, and the third of

Zuḥal. If he be born under the first aspect, he will be of medium height, a clear complexion, and a good character. He will be lucky, happy, and fond of joking and amusements. If he be born under the second aspect, he will be fair, bold, will have a nice voice and a mole on his hand and foot. He will be generous of mind and brilliant in conversation. If he be born under the third aspect, he will be a good counsellor and will be lucky in his travels in the East. When he sees the new moon a male person should be before him. When he accosts dignitaries let him stand on the right side. He should join partnership with one whose star is fiery and he should avoid one whose star is earthy. He will have a good reputation. He will have trouble, but it will not last long. As he advances in years he will become broader minded and his knowledge will increase. He will have a mark in his knee and he will suffer from pains in the back. He will be beloved of women and he will be generous and affectionate to people. The habitation of his mode [73]
of life is *Ḳaws:* he will have a happy life. Let him fear his eleventh and his thirth-fifth year. If he pass these he will live long. The habitation of his property is *Jadi:* he will avoid property which does not belong to him. The habitation of his brethren is *Dâli:* he will have few brethren and they will serve him. The habitation of his parents is *Ḥût:* he will bury both his parents and will inherit from them. He will give them happiness. He will gather property. The habitation of his children is *Ḥamal:* he will have children in his early days, but most of them will be males. He will bestow much care upon them and they will rejoice his heart. The habitation of his diseases is *Thawr:* he will have many diseases caused by treacherous winds, but many of the diseases will be imaginary. He will suffer from severe headaches. The habitation of his wife is *Jawza:* his wife will be of high birth and he will live with her. The habitation of his death is *Saraṭân:* he must fear pains of the heart and side. He will rise to a position of high standing. The habitation of his journeys is *Asad:* he should travel in the East. The habitation of his honour is *Sunbulah:* he will get luck from the nobility and his relatives will become his enemies, but God will help him to conquer them. The habitation of his enemies is *Mîzân:* his enemies will be great, but they will not be able to harm him. He will always be sad. He should join partnership with one whose star is *Thawr*: his last day will be a Thursday.

Women. [74]

Whoso is born under this sign will be truthful, malevolent, of beautiful form, face and hair; with marks in her hands; strong, firm, ill-natured and beloved. On her side and her left foot she will have a mole. The habitation of her property is *Jadi:* she will have plenty of money and will spend it. The habitation of her parents is *Dâli:* she will bury her mother before her father. The habitation of her brethren is *Ḥût:* she will inherit from her brethren. The habitation of her children is *Ḥamal:* she will have very little luck with children. The habitation of her death is *Thawr:* she will have a very severe disease and will be poisoned. The habitation of her husbands is *Jawza:* it indicates that she will have two husbands. The habitation of her journeys is *Asad:* she will be lucky in her travels. The habitation of her honour is *Sunbulah:* she will get help in all her work. The habitation of her hope is *Mîzân:* she will be cautious in all her actions. The habitation of her enemies is *'Aḳrab:* let her fear her tenth and her nineteenth year. If she pass these she will live long. Thursday is her lucky day: her last day will be a Wednesday. (God knows best!)

[75] *The Tenth Sign—Jadi.*

Its star is *Zuḥal;* earthy. It is variable and bright during the day and dim at night. It has the beauty of *Miriḫ.* In it *Muštari* and the moon are descendant. It has three aspects, the first of *Muštari*, the second of *Mirîḫ*, and the third of the sun. If he be born under the first aspect, he will be of medium height and will have a thin skin and quantities of hair. There will be a mark in his face. He will be religious, abstemious, trustworthy in secrets and yellow of colour. If he be born under the second aspect, he will be brown of colour, tall, with a mark in his foot, and will have a position of high standing. He will be happy and of refined manners. If he be born under the third aspect he will be white, but if *'Utârid* look upon him he will be yellow of colour. He will be intelligent, philosphical, and beautiful of form. His position will be that of high standing. He will be ambitious and most of his sufferings will be in his knees. If he see the new moon a female should be before him. If he accost a dignitary, let him stand on the left. He will be fond of women. He will suffer from pains in his chest. He will
[76] become rich after he reaches the age of thirty. The habitation of his mode of life is *Jadi:* he will have many diseases at the beginning of his life. Let him fear his twentieth and thirty-third year. If he pass these he will live long. The habitation of his property is *Dâli:* he will gather money and will spend it. At the end of his life he will build, and will increase in riches, and will inherit property. The habitation of his wives is *Saraṭân:* he will quarrel with his wives. The habitation of his death is *Ḥamal:* let him fear cold winds and expectoration, and pains in his knees. The habitation of his journeys is *Sunbulah:* he will be lucky in his travels in the West. The habitation of his property is *Mîzân:* it indicates that he will get luck if he be employed by the nobility. The habitation of his happiness is *'Aḳrab:* he will have many friends and they will be proud of him. The habitation of his enemies is *Ḳaws:* he will have many enemies, but he will conquer them. He should join partnership with those whose stars are *'Aḳrab*, *Saraṭân*, and *Ḥût*. Saturday is his lucky day: his last day will be a Wednesday.

Women. [77]

Whoso is born under this sign will be of beautiful hair and face, and will be reasonable. She will get little luck from men and on her forehead there will be a mole. She will be generous, truthful, and intelligent. The end of her life will be better than the beginning. The habitation of her property is *Dâli:* she will be avaricious. The habitation of her brethren is *Ḥût:* she will have few brethren. The habitation of her parents is *Ḥamal:* she will bury both her parents. The habitation of her children is *Thawr:* she will have many children and she will have much trouble with them, but afterwards they will give her happiness. The habitation of her diseases is *Jawza:* she will suffer from nervous debility, which will be inherited from her, and she will be cunning. The habitation of her husband is *Saraṭân:* she will get luck from her husband. The habitation of her death is *Asad:* she will be in danger of a blow from a stick or a stone, or from a fall at the bath. The habitation of her journeys is *Sunbulah:* she will be lucky in her travels. The habitation of her honour is *Mîzân:* she will be respected all her life. The habitation of her hope is *'Aḳrab:* she will get luck from the nobility. The habitation of her misfortune is *Ḳaws:* she will conquer her enemies. Let her fear her first, tenth, fortieth, forty-sixth, and fifty-eighth year. If she pass these she will live long.

The Eleventh Sign—Dâli. [78]

Airy; *Zuḥal* ascendant. Bright during the night and dim during the day. It has the thirds of *Jawza* and *Mîzân*. Of the habitations of the moon it has *Sa'du es-Sa'ûd*, *Sa'du'l-Aḫbiyah*, and *Sa'du Bula'a*. It has three aspects, the first of *Zuḥarah*, the second of *'Uṭârid*, and the third of the moon. One born under the first aspect will be white and yellow of colour with united eyebrows, gentle of speech, dignified, happy, and generous. If he be born under the second aspect, he will be of an amiable disposition and intelligent. If he be born under the third aspect, his complexion will be ruddy. He will be quick tempered and patient, and will have blue-black eyes. He will be of medium height, muscular, with a mole on his leg, kind-hearted and courageous. He will get luck from girls and will have pains in his back. If he see the new [79] moon a female should be before him. If he accost a dignitary let him stand on the right. He will keep nothing to himself and will fear neither day nor night. He will be merciful and will have a mole on his chest. The habitation of his property is *Ḥût:* he will inherit property at the end of his life. The habitation of his brethren is *Ḥamal:* he will get little luck from his brethren. The habitation of his parents is *Thawr:* he will bury his father before his mother. The habitation of his wives is *Jawza:* he will get very little luck from women. The habitation of his children is *Saraṭân:* most of his children will be males. The habitation of his diseases is *Asad:* he will be in danger of paralysis, fever, and pains of the heart. The habitation of his journeys is *Mîzân:* he will be lucky in his travels. The habitation of his honour is *‘Aḳrab:* he will get luck in the employment of the nobility. The habitation of his hope is *Ḳaws:* he will be a good counsellor. The habitation of his enemies is *Jadi:* he will have many enemies. His partners should be those whose stars are *Jawza*, *Mîzân* and *Dâli:* he must avoid one whose star is earthy. Let him fear his ninth, nineteenth, and twenty-first year. Saturday is his lucky day: his last day will be a Wednesday.

[80] *Women.*

Whoso is born under this sign will be intelligent, will keep nothing to herself, and will be slight of form. The habitation of her life is *Dâli:* she will not trouble herself over anything. The habitation of her property is *Ḥût:* she will be very lucky, and always ready to oblige. The habitation of her brethren is *Ḥamal:* she will have many brethren, but she will get no luck from them. The habitation of her parents is *Thawr:* she will bury her father before her mother. The habitation of her children is *Jawza:* she will have little luck with children. The habitation of her diseases is *Saraṭân:* most of her diseases will be caused by treacherous winds. She will suffer internally. The habitation of her husband is *Asad:* she will get no luck from men. The habitation of her death is *Sunbulah:* she must fear pains in her heart and pains internally. The habitation of her journeys is *Mîzân:* she will be lucky in her travels. Her tears will flow frequently. The habitation of her honour is *‘Aḳrab:* she will have a good character. The habitation of her happiness is *Ḳaws:* her position will always be of high standing. The habitation of her misfortune is *Jadi:* she will have many enemies. Let her fear her twelfth, sixteenth, and twentieth year: if she pass these she [81] will live long.

The Twelfth Sign—Ḥût.

Watery. Its star is *Muštari.* Its nature is cold, and it has the beauty of *Zuḥarah.* Of the habitations of the moon it has *Sa‘du es-Sa‘ûd*, *Sa‘du ’l-Aḫbîyah*, and *Farghu ’l-Muḳaddam.* It has three aspects, the first of *Zuḥal*, the second of *Muštari*, and the third of *Mirîḫ.* If he be born under this sign, he will be cheerful, good natured, a swindler, fond of joking and cunning, and beloved by his people. He will conquer his enemies, will have a mole on his chest, and will be generous. If he be born under the first aspect, he will be brown of colour, and will have an amiable disposition. He will get money acquired by his work. If he be born under the second aspect, he will be white of colour, of beautiful face and hair, of medium height, will get everything he desires, and will [82] have a good character. If he be born under the third aspect, he will be brown of colour, reasonable, a good manager, religious, noble, and obliging. He will have a mole on his chest. He must fear pains of the chest. If he accost a dignitary he must stand on the left. If he see the new moon a female should be before him. He should join partnership with one whose star is watery, and he must avoid one whose star is earthy. He will be kind-hearted and will repent for past misconduct. He will have luck with women and will have a mole on his arm. He may suffer pains in his face. He will inherit, and will find hidden treasure. The habitation of his brethren is *Thawr:* he will get little luck from them. The habitation of his parents is *Jawza:* he will be beloved by his parents. The habitation of his children is *Saraṭân:* he will have many children. The habitation of his diseases is *Asad:* he will suffer with pains in his head, and expectoration will affect him. The habitation of his wives is *Jadi:* he will be fond of women. The habitation of his fear is *Mîzân:* he will be long lived. Let him fear pains of the feet. The habitation of his journeys is *‘Aḳrab:* he will be lucky in his travels. The habitation of his honour is *Ḳaws:* he should be employed by the nobility. The habitation of his hope is *Jadi:* he will get whatever he desires, he will be courageous. The habitation of his enemies is *Dâli:* he will have many enemies. His partners should be those whose stars are *Jawza* and *Mîzân.* Let him fear his second, eleventh, thirtieth, and fortieth year. If he pass these he will live long. Thursday is his lucky day: his last day will be a Wednesday or a Saturday.

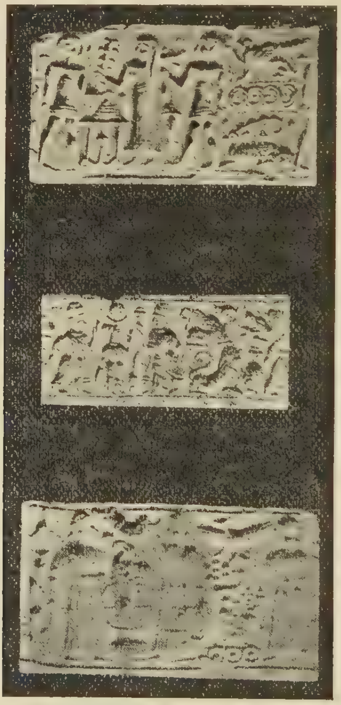
Women.

Whoso is born under this sign will be of beautiful form with long hair and moles on her face. Reasonable; polite; secretive; gentle of speech; benevolent. If she see the new moon a female should be before her. The habitation of her mode of life is *Ḥût* and *Muštari:* it indicates that she will get luck from her relatives. The habitation of her property is *Ḥamal* and *Mirîḫ:* she will be very lucky. The habitation of her brethren is *Thawr* and *Zuḥarah:* she will get luck from her brethren. The habitation of her parents is *Jawza* and *‘Utârid:* she will be beloved by her parents. The habitation of her children is *Saraṭân* and the moon: she will have many children. The habitation of her diseases is *Asad* and the sun: her chief sufferings will be caused by treacherous winds. The habitation of her husband is *Sunbulah* and *‘Uṭârid:* she [83] ought not to marry until she reaches the age of twenty. The habitation of her death is *Mîzân* and *Zuḥarah:* it indicates that she will have a severe disease. The habitation of her journeys is *‘Aḳrab* and *Mirîḫ:* she will be lucky in her travels. The habitation of her honour is *Ḳaws* and *Muštari:* she will be respected by her husband and by all people. The habitation of her hope is *Jadi* and *Zuḥal:* she will have trouble with her relatives. The habitation of her enemies is *Dâli* and *Zuḥal:* her chief enemies will be her own relatives. Let her fear her third, twenty-first, and thirty-fifth year. Thursday is her lucky day: her last day will be a Saturday. When she sleeps, let her turn her head to the West. (God knows best!)

THREE SYRIAN OR HITTITE CYLINDERS.

By Joseph Offord.

The accompanying heliogravures represent the impressions of three cylinders of Hittite or Syrian characteristics which are in Earl Percy's collection. They are selected for publication together because all three are of similar type, differing in many respects from the numerous Assyrian, Babylonian, and Sassanian cylinders in the same and other collections.



Syrian or Hittite Seals.

They are published with the permission of Earl Percy, who was so kind as to permit me to have the impressions made.

The only monographs of importance upon these relics of Hittite or Syrian art, excepting illustrations of specimens in Dr. Messerschmidt's *Corpus* of Hittite Inscriptions, are an essay by Dr. Hayes Ward of New York upon "Hittite Gods in Hittite Art" (*American Journal of Archaeology*, III, 1–37), to which reference will be made, and M. Heuzey's chapter upon "La Glyptique Syrienne," in his *Les Origines Orientales de l'Art.*

In his work M. Heuzey notices the frequency, in this class of cylinders, with which, whilst the human, or divine, personages occupy almost the whole depth of the cylinder tableau, the smaller animal, or allegorical figures, are delineated in two zones, divided by, or surrounded with a rosace ornament. This feature of design is exemplified in the second cylinder to be now described. M. Heuzey adds, that in his opinion these Syrian-Hittite cylinders do not date back to the earliest times of Hittite power, but to the later era of Hittite dominion, about the epoch when, in Assyria, sculpture had attained its great perfection under the Sargonides.

The most characteristically Hittite cylinder of the three is the smaller one, which represents a personage, duplicated, probably for the sake of symmetry by the artist, appealing to, or worshipping, a female deity, whose symbols, placed above her head, are the crescent and the solar disk. They may be the crescent and full moon, but this is not probable.

The lion, bird, and sphinx (or gryphon) are all emblems that have elsewhere been found associated with Ishtar, for which see Figs. 34 and 35 in Dr. Hayes Ward's essay. Similar personages wearing the rounded headdress or *birette*, and counterparts of the small female goddess, are to be found upon other Hittite cylinders.

Perhaps the most convenient work, containing representations of such cylinders, to consult is the fine catalogue by M. Ménant of the late M. de Clerc's collection of these antiquities. Therein, upon Plate XXXV, is a cylinder with a human figure quite like the worshipper here. M. Ménant remarks upon the manner in which the tunic, or skirt, is turned back as a distinct feature of the costume of Hittite personages. It may be plainly seen in the figure of a god from Carchemish, given in the Rev. C. J. Ball's *Light from the East*, p. 97.

So also is the manner in which the robe is supported by straps, or bands, to the left shoulder. Upon the same plate, in M. de Clerc's catalogue, on Cylinder No. 392, will be found the lion, placed beneath the goat, which latter is found upon Earl Percy's two other cylinders here shown.

This hieratic type of lion, almost a facsimile of that on this cylinder, is to be found in No. 397 *bis*. upon Plate XXXIX of M. Ménant's work. There he is beneath an identical sphinx, or chimaera, but the animal faces to the left. Between them is the sort of rosace, or scroll, to be discussed presently.

The most striking parallels between these three cylinders and those given by M. Ménant, however, are in the analogies with the second of Earl Percy's trio; for in one or more of those depicted in the catalogue, Plates XXXV and XXXIX, we have the "shew-bread," or altar, table. This offering of cakes or bread is probably identical with the "meal offering" of the revised edition of the Old Testament. The same table appears in Ménant, Nos. 401 and 392. In the first it has but two legs or supports; in the second, three.

This de Clerc cylinder, No. 392, bears above the cakes the emblem of the crescent moon, with the solar disk resting upon it, like the first of Earl Percy's cylinders, but with the important addition that the disk is filled in, or emblazoned with a cross, making it certainly the solar "shamash" symbol, and so tending to confirm the view that the disk of No. 1 cylinder is the sun. The deity upon this second cylinder of Earl Percy's appears to be a goddess, more especially as the worshipper behind her is offering a dove. The bareheaded suppliant is almost certainly merely the duplicate of the similar personage facing the deity. The last holds a curious symbol in her hand, which is not identical with those grasped by any of the rock-relief figures at Boghaz Keui.

Beneath the hand holding a bird is an emblem consisting of a fish's body, and apparently, the head of a goat. If this is correct the concept illustrated heraldically must be connected with the goat-fish, Capricornis.

This fish appears upon M. de Clerc's cylinder, No. 384, but in this representation the head resembles that of a barbel, or similar species of fish.

This fish symbol may give some idea as to the identity of the goddess with one in neighbouring pantheons. The Mesopotamian fish-goddess was Nina. Assyrian cylinders depict a priest robed in the skin of a gigantic fish, before an altar bearing a fish. In Syria, from which undoubtedly these cylinders came, in later times Atargatis, or Derceto, was a fish-goddess. M. Salomon Reinach in his *Cultes, Mythes, et Religions* refers to Lucian's statement as to the connection of this goddess with the adoration of fish at the temple of Hierapolis, and mentions Xenophon's note, that the fish of the river Chalus, near the modern Aleppo, were held to be divine.

The fourfold rosace ornament, with dots in the centre of the circles, is to be found upon M. de Clerc's specimen, No. 401, with the same sphinx above it, and the shew-bread; whilst another of his cylinders, No. 392, which is the second of M. de Clerc's collection with the shew-bread upon its altar, also has the rosace and surmounting sphinx.

The Hittite, or Syrian guilloche or rosace pattern differs from the somewhat similar Egyptian recurrent helix.[1] It is probably derived from silver or gold wire ornamentation. Finally, with regard to the figures on this cylinder it should be mentioned that the oryx recurs upon the undoubtedly Hittite cylinder, No. 392, of M. de Clerc, in the same attitude however as in the next or third Hittite cylinder of Earl Percy.

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[1] M. Ménant termed the guilloche, "Une torsade enroulée et formant quatre rosaces."

The third specimen was never quite completed, and is perhaps of later date than the others. It has some affinities with Babylonian symbolism, because one of the deities holds the same curious sort of boomerang symbol as that the Mesopotamian, Martu, often carries. As the Cretan double axe is held by a Hittite deity at Boghaz Keui, so this curved weapon may be the original of the scimetar or sickle of Perseus.

Behind the god holding it is a zodiacal sign, the vase Aquarius. The rosette made up of seven dots is certainly stellar, representing the Sibitti, or Babylonial Pleiades (probably the same as the Assyrian Igigi). The worship of the Sibitti, or Sebi, passed to the Arameans and Syrians under the title of Sime or Si; Sihon the Amorite may be a compound of the name, as also Sibe, an Arabian Sheikh under Sargon. Dr. Grimme in *Das Israelitische Pfingstfest und der Plejadenkult* suggests that Beer-Sheba was the "Well of the Pleiades" and it is certainly curious that Abraham offered up seven lambs there. It may be there was a double meaning to the covenant there: Abraham appealing by his oath to *El Ôlâm*, the Everlasting God, whilst Abimelek connected the word with the Pleiades as the divinity of the site.

The wheel with eight spokes, an unusual number, is a solar symbol. The hand often appears on Phoenician stelae. Finally, we have an eagle, or vulture, a goat, and the lion above that. In some of M. de Clerc's cylinders (*e.g.*, No. 397) the head of the goat only is shown, but Hittite or Syrian lapidaries frequently permitted the heads of animals, and also the human head, to do duty as sufficient representation for the whole body.

It will be noticed that three, if not four, of the symbols upon these cylinders occur upon the "Zodiacal Tablet" from Gezer, namely, the fish; and the ibex, though the horns are different to those of Earl Percy's seals, being more like those of Mouflon, but both are almost certainly connected with Capricornus; the bird; and probably the lion, if the badly designed animal above one of the ibexes on the Gezer tablet represents Leo above the goat as on the cylinder.

MAP AND DESCRIPTION OF JERUSALEM BY CHRISTIAN VAN ADRICHEM (1533–1585).

By A. W. Crawley-Boevey, M.A., India Civil Service, Bombay (Retired.)

Christianus Adrichomius (to use the Latin form of the name by which Van Adrichem is most generally known) was a famous Dutch writer and geographer, born at Delft, 14th February, 1533, and died at Keulen (Cologne), 20th June, 1585. He was by profession a Roman Catholic Priest, but is said to have been driven from his own country by the Protestants during the religious troubles of his day, and spent most of his subsequent life in Germany. (*Nouvelle Biog. Gén.*) He is best known as a writer on Palestine subjects, and his works entitled (1) *Theatrum Terrae Sanctae cum tabulis geographicis*, (2) *Descriptio Terrae Sanctae juxta XII tribus Israel*, (3) *Descriptio urbis Hierosolymitanae* were regarded in his day as standard geographical authorities. A brief account of his life appears in Van der Aa's Dutch *Biographisch Woorden Boek der Nederlanden* (1852), and a few additional particulars can be gathered from the German *Allgemeine Deutsche Biog.* (1875), the French *Biog. Universelle* (1843), and *Nouvelle Biog. Gén.*

Of this Map and Description of Jerusalem, several copies are available for readers in the British Museum, viz :—

(1) Latin version with Map annexed (1584). Press Mark 794.k.17.

(2) Reduced copy of same Map entitled *Typus veteris Hierosolymae.* (1621).—Map. Cat. 715.9.

(3) English translation of No. 1 above, by Thomas Tymme, with Map (1654).—10076.b.18.

(4) Earlier Edition of Thomas Tymme's translation (1595). Imperfect, without Map.—10076.b.17.

(5) French version of *Description of Jerusalem* aforesaid, with Map of Adrichomius annexed, by L'Abbé J.M.D. (1857.) 8vo.—3128.f.24.

Both the earlier and later editions of the translation by Thomas Tymme (Nos. 3 and 4 above) contain bibliographies (preceding the Index) showing the works on which the Map and Description of Adrichomius were founded. These works—35 in number—are almost all included in Tobler's valuable German Work entitled, *Bibliographia Geographica Palestinae*, a Geographical bibliography of Palestine (Leipsic, 1867).

These Maps of Adrichomius exhibit, in some respects, a marked departure from ordinary Roman Catholic tradition by placing Calvary and the Tomb of Christ outside the three historic walls of the City on a small hillock situated north-west of the gate now known as the Damascus Gate, near the great Northern highway leading to Samaria.

A reference to Map No. 5 will show that the hillock in question is *not* apparently the well-known *Tel es Zahireh*, or Skull Hill, which has attracted so much attention during the past 60 years, but another hillock *in the same locality* corresponding approximately to the site shown as Conder's Tomb in the map facing p. 109 of Wilson's *Golgotha*.

This position assigned for Calvary has caused, as might be expected, some perplexity in Roman Catholic circles. If the Map of Adrichomius is accepted as correct, it seems clear that the traditional position of Calvary within the walls on the site now occupied by the Church of the Holy Sepulchre cannot possibly be sustained. The French Roman Catholic Abbé who edited, in 1857, the Map of Adrichomius (No. 5), was evidently much puzzled on this point. He notes, at p. 248, that Calvary ought to have been placed where he himself has located the Church of the Holy Sepulchre—see his own map annexed to No. 5 above. The Abbé ingenuously remarks that the error would have been corrected but for his desire to produce the exact plan of Adrichomius.

Thomas Tymme's English translation of 1595 shows that the Protestant party soon became aware of the use that could be made of the famous Dutch Geographer's views. This translation seems to be of little value except as a convenient handbook for the use of persons who were unable to read the Latin original. The translation, indeed, appears, from internal evidence, to have been prepared far more with an eye to current sectarian controversy than to any scientific interest in Jerusalem topography. Thomas Tymme was, in fact, from his own account, a typical Puritan of his own day. He dedicated his translation of 1654 to the Right Hon. Sir John Puckering, Kt., Lord Keeper of the Great Seal of England, remarking that its author had "swept with the broom of truth some of the rubbish and reliques of the Roman superstition." And, in commenting on the list of authors relied on by Adrichomius, Tymme remarked that most of them were superstitious Romanists: "but, as the bee can gather honey from some noysome flowers, so God and his people can make use of such authors."

These extracts may be taken as fair samples of Thomas Tymme's ultra Protestant point of view; but whatever may now be thought of this Map of 1584, there can be no doubt of its importance at the time when it was first published.

Sir Charles Wilson (*Golgotha*, p. 104) notes the fact that from the time, at least, of Willibald (*circ.* A.D. 754) doubts were current regarding the authenticity of the "holy places," one view being that "the City had been moved from its original position to the vicinity of the Sepulchre, the other, held by those who impiously asserted that the Tomb had been moved, and not the City. (Gretzer A.D. 1598.)"

Willibald himself has puzzled many of his commentators by his candid remark that Calvary was formerly outside Jerusalem, but "Helena, when she found the Cross, arranged that place so as to be within the City." Sir Charles Wilson thought that these words read like a reply to the remarks of some doubting spirits of his age. He comments very briefly on what he terms a "quaint" statement; but the words quoted seem very significant by the light of modern criticism which practically asserts to-day what Willibald asserted some twelve centuries ago. The fact that the Cross was discovered on September 15th, 335, the very day that the Church of the Anastasis was dedicated, shows clearly that the miracle occurred by deliberate arrangement.

The doubts referred to have, in fact, always been entertained—not only by the rascally Western heretics (*nebulones occidentales hereticos*), who are castigated in the ponderous folios of Gretzer and Quaresmius, but also by devout and learned Roman Catholics like Adrichomius, and the numerous authors quoted by him in his bibliographical list.

Ordinary Christian readers will be inclined to dismiss with incredulity the "impious" notion of the Holy Sepulchre having been moved from its original position, but the following considerations will show that the idea of a transfer must not be hastily dismissed. (1) The words "sepulchre" or "tomb" convey to Western minds the natural idea of Christian burial; but the fact is often overlooked that these familiar words convey to Eastern and Western minds very different ideas; (2) That the so-called Holy Sepulchre bears no resemblance to any ordinary Jewish tomb of which we have any knowledge in Jerusalem or elsewhere.

As regards the first point, Eastern tombs may be either places of burial, or mere memorials unconnected with burial. Memorial tombs of the latter class are, in fact, extremely common in Palestine and throughout Syria, as they are in India, and in almost all Mahomedan countries. Such tombs are the commonest means of preserving the local memory of saints and holy men who have passed away. These memorials were, of course, sometimes erected where an actual interment had taken place, but were commonly constructed without any reference to the saints' place of burial, and solely with an eye to the use and convenience of their worshippers and guardians. A tomb and churches constructed inside the walls several centuries after the death of Christ would naturally suggest the idea of a transfer of the Tomb from the real place of Christ's burial at some spot outside the walls.

Those who have seen the traditional Holy Sepulchre, and are acquainted with the common shape of Mahomedan tombs and catafalques, will readily understand that the so-called Holy Sepulchre is, in outward appearance, a tomb of exactly the same class. It is, in fact, an artificial monument of the conventional type, differing from other similar tombs chiefly in the costliness of its materials and the extreme richness of its surroundings. But the important points are :—(1) That Christ's so-called tomb has no apparent connection with any public cemetery or common place of burial ; (2) That this tomb is not a mere artificial construction *over a rock-hewn Jewish cave*, but is asserted to be the actual Jewish Sepulchre of the Gospels. To believe an assertion of this kind requires invincible faith.

To those who are unacquainted with Eastern customs, the notion of a memorial tomb, unconnected with a place of burial, may, at first sight, seem strange and improbable ; but missionaries and travellers familiar with the East will probably regard the facts stated as perfectly natural, and even commonplace. The real fact is that tombs—or, more correctly, funeral monuments in the shape of tombs—are in Palestine, as in India, almost all of a conventional type. They answer the same purpose, in the East, as the memorial brass and monumental inscription of the Christians in the West. And the memorial tombs in India and Palestine have often as little reference to the real place of burial as the commemorative monuments and inscriptions of deceased persons in Western churches. On the subject of worshipping sacred tombs, Dr. Thomson has some suggestive remarks in "*The Land and the Book*" (1879), pp. 639, 640. This common form of idolatry was specially condemned : Woe unto you Scribes and Pharisees, hypocrites ! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous. Matt. xxiii, 29.

If these facts are correctly stated, why, it may be asked, should we expect the Tomb of Christ to differ from other Oriental tombs in the points noted ? In other words, why should anyone who discards the popular legend seek to identify the traditional Tomb of Christ with his actual place of burial ? The real grave of Christ—like that of Moses—has most wisely and mercifully been hidden from men's eyes. For all we know to the contrary, the rock-hewn cave of Joseph of Arimathea may have long since perished like thousands of other Jewish graves, in the repeated cataclysms of the Holy City. The traditional tomb which is now shown in the Church of the Holy Sepulchre is surely sacred enough as the historical memorial of Christ's sufferings, even if it be dissociated from all claim to be the actual place of his burial.

Adrichomius, as a learned geographer and Palestine scholar, was probably well aware of the distinction between an Eastern memorial tomb and an ordinary place of Jewish burial. He doubtless compiled his celebrated Map of Jerusalem in the interests of historical truth, without any reference to current Roman Catholic superstition. If this Map be accepted as important literary evidence bearing on an ancient controversy, many persons will probably be glad to have their attention directed to it, and both supporters and opponents of ecclesiastical tradition may be glad to find that Helena's memorial site is still deserving of all honour, even though it be altogether dissociated in men's minds from the real scene of Christ's sufferings and death.

Adrichomius is not included in the list of Authors and Authorities referred to by Sir Charles Wilson in Appendix I, p. 149, of *Golgotha and the Holy Sepulchre*, 1906.

I desire, in conclusion, to acknowledge my obligations to the Rev. Evan H. Hopkins and Mr. G. F. Barwick, of the British Museum. Mr. Hopkins was the first to bring to my notice, at the British Museum, the Map of Adrichomius, and the works of Thomas Tymme. Mr. Barwick gave me a clue to the personal history of Christian van Adrichem in Van der Aa's Dutch Dictionary. This paper could not have been written without their help; but I am solely responsible for any errors which it may contain.

DEAD SEA OBSERVATIONS: 1908.

By Dr. E. W. G. Masterman.

(*Continued from Quarterly Statement, April*, 1908, *p.* 161.)

(1) *Spring Visit to 'Ain Feshkhah*, made April 22nd, 1908, by Mr. Hornstein. Left Jerusalem April 20th, Bar. (12.30 p.m.) 27·4; April 21st, Jericho (7 a.m.), Bar. 30·45; N. end of Dead Sea (12.10 p.m.), Bar. 31; April 22nd, *'Ain Feshkhah*, Bar. 31·2.

Measurements.—That at Observation rock showed a *rise* since previous November of 2 feet 3½ inches. In the pool there was a rise of 2 feet 5 inches.

General Observations.—There was a gentle S.E. breeze; no clouds; "white line" running longitudinally along lake—very broken. Reeds in fine condition. A few sand partridges seen. A small spring, said to have first made its appearance about a year ago, was visited in the *Wady Ḳumrân:* it is at the foot of the precipitous rocky descent from the mountains to the level plain.

(2) *Autumn Visit made November 26th.*—I left Jerusalem, accompanied by Mr. Hornstein, at 7.20 a.m. (November 25th). Bar. in Jerusalem (7.15 a.m.) 27·52; slight E. wind. The mountains to east of the Jordan and Dead Sea entirely hidden in haze; when we reached the neighbourhood of Jericho we might have been riding on a boundless plain for all we could see eastwards; in other directions we could see a considerable distance through slight haze. No excessive heat, pleasant sunshine. We

found the wooden bridge across the *Wady Kelt* at Jericho still unrepaired ; it was carried off last February by a flood of waters which swept down the valley after heavy rain. Reached Jericho about noon, Bar. 30·86.

In the afternoon we visited the excavations which Prof. Sellin made last cool season at the tell near *'Ain es-Sultān.* It is disappointing that the work so far has not been resumed. Most of the dried brick houses and walls which have been recovered so far are comparatively late, but the magnificent city wall—a massive structure of great unhewn stones below, surmounted by bricks—is probably very ancient, and it is to be hoped that when the work is resumed the city of early Israelite and pre-Israelite times will be revealed. The pool at *'Ain es-Sultān* has been much enlarged since I was last here.

November 26th.—We left Jericho at about 6 a.m.; Bar. 30·89; Temp. 51·8° F. We took the direct road to *'Ain Feshkhah*, some two or three miles of which lies along the new carriage road to *Nebi Musa*. At *Wady Ḳumrân* we turned aside to visit the spring which Mr. Hornstein reported on his last visit, and found it still running, though weakly.

The *'Ain Feshkhah* oasis presented a fine sweep of reeds, all in full bloom ; there has been very little burning of the reeds going on here lately, and the whole district was quite deserted. Indeed, from the time we left Jericho (6 a.m.), until near *Bîr el-fûs* (at 3.23), we did not see a human being. Of animal life we saw a great number of sand partridges at many spots ; four gazelles near *Hajar el-Ahmar ;* a pair of Tristram's grackles near the spring at *Wady Ḳumrân ;* some half a dozen coneys near *'Ain Feshkhah*, and a recently killed stork also on our path near *'Ain el-Mabueyeh.* This stork had apparently fallen a victim to one of the many hawks hovering over the reeds, it was torn in its back and there were signs of a considerable struggle—probably it was an old or decrepit one left behind when its companions migrated in the late spring. No Arab would kill a stork, or as he calls it *Abu Saïd*, "the father of good luck." Footprints of ibex were visible in the *Wady Ḳumrân.*

Atmosphere.—The Eastern mountains were obscured by haze all day ; those to the N.E. were quite invisible. The haze, as seen from somewhat higher ground, appeared to be in two layers : one, less dense, which extended a little higher than the mountain plateau itself, and a thicker layer which presented a sharp level upper surface, a little more than half way up the mountains. In the early morning there was no perceptible breeze, but at about 9 a.m. a slight S.E. breeze was noticeable. Later in the day the wind veered to N.W., and in the afternoon there was a stiff wind from that direction. Sky almost cloudless. "White line," somewhat broken up, running longitudinally down the lake at noon. The dense haze appears to have portended a storm, because on the three following days there have been heavy rains all over the land and stormy S.W. winds.

Level of the Sea.—At the Observation rock a *fall* of 1 foot 10 inches—at the pool a *fall* of 1 foot 9½ inches.

We started back at 12.5 p.m., reached the *Wady Dabr* at 1.30, thence ascended the *Wady Kuneitra* to the plain of *el-Buka'a* which we reached at 2.25; at 3.23 we were at *Bîr el-fûs*, which we found dry and half filled with stone and earth; at 4 we commenced to descend into the *Wady en-Nâr* by a long winding valley; reached the *Mâr Seiba* road at 4.45 and reached Jerusalem at 7 a.m. Bar. 27·6.

REVIEW.

Jerusalem: The Topography, Economics, and the History from the Earliest Times to 70 A.D. With maps and illustrations. By Professor George Adam Smith, D.D., LL.D. Hodder and Stoughton, London, 1908.

Book I, of 270 pages—about one fourth of the whole work consisting of two volumes—is devoted to a study of "The Ancient Topography." It opens with a lengthy introduction, "The Essential City," which every one should read who would see Jerusalem, so full it is of the life of a past day, and so fitting a prelude to the recovery of a lost form. It would be difficult to overrate the value of such an introduction to a subject which demands such constant and consistent intimacy.

Chapter I, "The Site of the City," is a somewhat tedious chapter, illustrated by photographs and a plate of comparative sections of the East and West Hills. It is only after the remainder of the book has been studied that the reader can realize the necessity for such detailed enquiry into the site, its relation to the hills round about, its surface and rock contours, and the comparative accumulation of débris at various points, as well as the dependence of the Pool of Siloam upon both the East and West Hills. Chapter II exhibits the main points of debate in the ancient topography.

Chapter III is devoted to "The Geology," and Chapter IV deals with "Earthquakes, Springs, and Dragons." The former is illustrated by a map showing the geological disposition of the various rock formations. The strata of Jerusalem is "exclusively limestone and chalk." The author's enquiry into the different varieties of rock, in order to study the effect of the character and disposition of the strata upon the distribution of water, is invaluable for purely topographical reasons. So much depends upon the existence, or the possible existence, of springs. The conclusion come to is that there is no possibility of the "deep spring" in and around Jerusalem, and it is argued that the "Virgin's Fountain" is a shallow spring more in the nature of concentrated percolation.

In the chapter "Earthquakes, Springs, and Dragons," the author enumerates the various earthquakes affecting the city which are known to history, and speaks of the influence of earthquakes on ancient mythology: "In the materials for their imagery, which prophets or psalmists have not refused to draw from the folk-lore of their times, there figures a Dragon—*Tannin*, as he is called in Hebrew. He is properly a sea monster, born of the element which seemed to the Semites to perpetrate the turbulence and arrogance of primeval chaos." The Semites believed that the sea rolled under the whole earth, and the dragon was consequently spoken of as the "earth shaker," and to the dragon was attributed the appearance of springs. This is most interesting as suggesting the nature of the "Dragon Well," the recovery of which would so much help to fix the position of the valley gate through which Nehemiah passed on his night ride of inspection, and so eliminate certain items of controversy. The author shows that the well might have been exposed by an earthquake, and its complete disappearance can be attributed to the same cause: "All the analogies of the name suggest a spring caused by an earthquake, and this conclusion is supported by the fact that neither the name nor a well in this position occurs either before or after the time of Nehemiah." The strained identification of the Dragon Well with Bir Eiyûb, which renders Nehemiah so utterly unintelligible, has been clearly forced upon some by the absence of a well at a more suitable point. Prof. Adam Smith has now considerably relieved this question from some of its difficulties.

Chapter V is the last of the three chapters dealing with the water systems, and describes in detail the systems of cistern and aqueduct supply. These are clearly shown on an excellent pocket map, on which the twin pools near the Church of St. Ann are for some reason not indicated. Prof. Adam Smith draws the testimony of the whole water systems into line with the identification of the Virgin's Fountain with Upper Gihon, and so accepts the Eastern Hill (Ophel) over the spring as Zion.

Nothing more interesting or illuminating has been written about Jerusalem than these three chapters in which the fundamental consideration in the life of the city has been so thoroughly analyzed. Certainly nothing can more clearly illustrate the tremendous energy displayed by its occupiers in their efforts to provide and maintain that vital element necessary to its life; or the extraordinary engineering skill forced out of them by sheer necessity.

In conducting his search further after the true Zion, the author drops the evidence of Josephus on this particular point as being untrustworthy, with what good reason is abundantly evident. He prefers to use the arguments of topography and archaeology, and the Biblical references, supplemented by the strong evidence adduced from the history of the names "Ophel" and "Zion," which are synonymous, and the City of David which is identical. He draws convincing comparisons between the close proximity of Ophel to the Virgin's fountain, and the waterless condition of the South-West Hill; the paucity of pre-Israelitish remains thereon, and their abundance on Ophel; the great accumulation of débris around Ophel, and the comparatively small amount of débris on the South-West Hill. The valuable testimony of the Canaanite Gezer, whose area is only a little more than Ophel, and therefore proves that the claims of Ophel cannot be ruled out on account of insufficient area. The further fact, that in the Old Testament there is no trace of the application of the name Zion to the South-West Hill, nor any evidence of this hill having been regarded as sacred. To add to these he points out that, in the event of the South-West Hill being identified with Zion, an equal sacredness between it and the Temple Hill must be admitted, which is absurd.

The confusion caused by the poetic glorification of Zion is clearly explained by the widened meaning of the name when it had gathered to itself the whole of the city, while the citadel originally known as Zion remained distinct as the City of David. The arguments throughout are exhaustive and unbiased, and the author has carefully pieced together innumerable fragments of fact, gathered from every available source. On every side analogy leads us to a point on Ophel, which is synonymous with Zion, and is the City of David.

The chapter on the Walls of Jerusalem treats the subject with scrupulous caution. The mystery of the northern walls still remains, and the author is content, for the present, to leave it at that, and to allow the vexed question of the identification of the Tomb of our Lord to be hidden beneath its veil of uncertainty.

Prof. Adam Smith's work is what was expected, and students will ever be indebted to him for these ten chapters on Jerusalem topography, which so lucidly express the results of his wide learning and arduous labours.

Arch. C. Dickie.

NOTES AND QUERIES.

(1.) *A Greek Inscription from Galilee.*—The letter of Sir William Ramsay upon page 339 of the last *Quarterly Statement* suggesting Aelius Statorius as the name of the Roman Praeses, mentioned in the text from Gisr el-Ghajar, will probably be completed by the valuable essay of M. l'Abbé Louis Jalabert, entitled "Aelius Statutus, Governor of Phoenicia, 293–305," in the *Mélanges de la Falculté Orientale, Université St. Joseph* (Beyrouth). In his monograph the learned Abbé quotes another inscription, from Djermana, near Damascus, which terminates with the words (φ)ρον[τί]δι (Aἰ)λ(ί)ου Σ[τ]ατο[ύ]του τοῦ διαση[μοτάτου].

He concludes from the two texts that Statutus held the rank of ἡγεμών, and that his governorship was over the northern half of Syria, that is Syria Phoenice, the whole province having been divided into two in A.D. 198, known as Syria Coele and Syria Phoenice. The contents of the inscriptions of A. Statutus prove that his office must have been held between 292 and 305; but we know from other sources that in 292 Crespianus was Praeses of Syria Phoenice; also, that between that date and 305 Sossianus Hierocles held the office.

Joseph Offord.

(2.) *The Jewish-Aramaic Inscriptions at the Tomb near Silwân.*—The second line of the first inscription published by Mr. Macalister in the last *Quarterly Statement*, p. 342, cannot be "father of Yehoḥanan." There are two names: אַבָּא and יְהוֹחָנָן. They even seem to be written at different times. The inscription contains therefore the names of *three* persons buried in the tomb. Even the first line can be divided into two names: אַבִּי and שָׁלוֹם, the last masculine or feminine; but the name אב(י)שלום occurs in post-biblical times, *cp. Berakhoth*, ff. 7*b*, 22*a*, and *Megillah*, f. 14*a*.

The inscription (*b*) is to be read שפרא and not שמרא. The traced א belongs to the name, although the engraver did not cut it. שפרא is the feminine name שַׁפִּירָא, *cp.* Acts v, 1, though the *scriptio defectiva* is striking for this time, or שָׁפְרָא "beauty," likewise as a name.

M. Lidzbarski.

Greifswald, 9*th October*, 1908.

(3.) *Bronze Object from Nâblus* (*Quarterly Statement*, October, p. 341).—Mr. E. J. Pilcher remarks that this might not impossibly be the fragment of a votive model, not of an ordinary "chariot" but of a wheeled "car," such as was employed for ceremonial purposes. In a paper recently contributed by him to the Society of Biblical Archaeology (see *Proceedings*, February, 1908) dealing with certain coins from Phoenicia, he points out some analogy between the devices on some of them and the figurative ideals of God as expressed in the 1st chapter of Ezekiel. But in two of the coins illustrated in his paper are shown *wheeled cars*, having four posts supporting canopies, and evidently processional shrines. One of these coins is apparently Sidonian; the car contains the emblem of Astarte. Another, of Marcus Aurelius, struck at Philadelphia (Crete-Syria), "Rabbath Ammon," shows a wheeled car having a domed roof supported on four pillars. The inscription, Ἡράκλειον ἅρμα, shows it to be the car of Hercules. The fragment is quite consistent with the form of car represented.

(4.) *Correction.*—In a footnote (1908, p. 210) I have suggested that a certain table of offerings, figured in Vincent's *Canaan*, was not unlike two conventionalised footprints, side by side. Père Vincent has, however, called my attention to the fact, which in my too hasty glance at his illustration I did not observe, that the row of ten small depressions along the upper margin, which I took for the impressions of the toes, is repeated along the lower margin as well. This of course makes the suggested explanation impossible.

R. A. S. Macalister.

(5.) *The depth of Jacob's Well.*—In the *Relation historique d'un voyage nouvellement fait au Mont de Sinaï et à Jerusalem* of a French ecclesiastic, A. Morrison (Toul, 1704), a copy of which I have lately acquired, I find the following almost incredible statement: that wishing to ascertain the depth of Jacob's well at Nâblus, he let a pebble fall down the shaft, and as it left his fingers he began to repeat "not very slowly not yet very fast," the formula *Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio, et nunc, et semper, et in saecula.* He asserts that the pebble was heard to strike the bottom just as the last syllable was pronounced!

R. A. S. Macalister.

(6.) *Archaeological discoveries at Nâblus.*—I hear from Dr. Wright, of Nâblus, that some interesting objects have lately been found in building a house close to Joseph's tomb. They include a great many knives (or possibly arrow-heads), a sword, and a figure, all in bronze. The sword resembled the curved blade found in 1904 in a tomb at Gezer, of the type of the well-known sword of Ramman-Nirari; but the Nâblus specimen had a movable wooden hilt, as the tang with rivet-hole shows, and was chased on the central ridge with a simple spiral pattern in gold. The figure seems to have been a well-known Chaldean type, in the attitude of a bowman: a similar object was found at Gezer some time ago. The date of this deposit seems to be about 1200–1300 B.C. The objects have apparently been sold and dispersed. I have forwarded to the Fund Office the outline sketches Dr. Wright kindly sent me.

R. A. S. Macalister.

QUARTERLY STATEMENT, APRIL, 1909.]

THE
PALESTINE EXPLORATION FUND.

ANNUAL GENERAL MEETING.

The Annual General Meeting of Subscribers to the Fund will be held on Wednesday, June 23rd, at 3.30 p.m., when the Chair will be taken by the Very Rev. the Dean of St. Patrick's. Applications for tickets may be made after June 1st.

NOTES AND NEWS

THE Twenty-First Quarterly Report on the Excavation of Gezer describes the results of the completion of the digging of the trench joining the pits in the Central Valley and the Eastern Hill, and the preparations for a new trench on the Western Hill. Owing to the unusual severity of the weather, active work was seriously hindered and relatively little of importance was discovered. The most interesting "finds" comprise a fragment of a cuneiform tablet, unfortunately very imperfect, and an Egyptian statuette found in a house which, to judge from other objects in it, was inhabited by an Egyptian. Of no less real value is an olive press, almost entirely complete, and noteworthy as being much older than the Roman Period. Two more fragments of the so-called "votive altars" add to the material for future discussion, for it is uncertain whether these boxes really deserve the name, or whether they were meant for some domestic purpose. An interesting fragment of a pot will attract notice for its very curious frieze of animals, the work, it would seem, of some native artist.

In this Report Mr. Macalister surveys the extent of the field which will remain after the conclusion of his labours, with an estimate of the probable richness of these untouched localities. In the meanwhile, care is being taken to fill in the more important buildings on the mound, in order to preserve them from the vandalism of the natives, and in this connection Mr. Macalister records a couple of conversations which clearly illustrate the attitude of the average workman to the numerous discoveries at Gezer which have done so much to illuminate the Old Testament. When we read with what coolness two natives discussed the utility of the pillars of the High Place, and how admirably the end one would serve as a lintel, we may congratulate ourselves that this unique sanctuary was laid bare in the course of *scientific* excavation, and we can realize the fate of equally valuable monuments in the past which have fallen under the notice of people entirely devoid of any reverence for antiquity.

We are indebted to Father Dhorme, Professor of Assyriology at St. Étienne, Jerusalem, for the translation of the small cuneiform text which, it will be observed, opens out some interesting enquiries. Prof. Ronzevalle, the archæologist, of the University of Saint-Joseph, Beirut, has kindly responded to our invitation that those who could would help to throw light upon the very remarkable Hebrew tablet described in the last *Quarterly Statement.* The facsimiles of the tablet, and pp. 26–34 containing the contributions of Professors Lidzbarski and Gray and Mr. Pilcher have been reprinted, and can be had on application to the Acting Secretary (price 1*s*.). In the present number Prof. Ronzevalle has an entirely novel explanation of the tablet which will be read with interest. The Assyriologist, Dr. Samuel Daiches, contributes valuable material from cuneiform sources, illustrating the nomenclature of the months, and this may be read with Mr. Macalister's independent remarks on the present custom of giving descriptive names to the months. Other observations based upon modern agricultural custom have been kindly contributed by Prof. Gustaf Dalman, of Jerusalem. We learn, too, that Prof. Vincent, of Jerusalem, will discuss the tablet in the current number of the *Revue Biblique,* and we hope to be able to give some account of his conclusions in the next issue.

We are indebted to our valued correspondent, the Rev. J. E. Hanauer, for a series of Notes on Damascus and the Anti-Libanus. These were accompanied by a number of photographs, a few of which are reproduced. The notes are of extreme interest to lovers of folk-lore, and afford a good idea of the amount of information which only awaits collecting. While on this subject, we may refer to the Philippine sacrifice, which finds an analogy in the mutilated skeletons from Gezer (p. 101 *s.q.*, *cp.* also p. 153).

It is with great regret that we hear of the death of Dr. Selah Merrill, a member of our General Committee, and a valued friend of the work of the Fund. Although for some time past his health had given his friends cause for anxiety, his activities were unrestrained, and he was able to crown a long career as an expert in Palestinian study by the handsome volume on *Ancient Jerusalem* which was noticed in the number for last October.

New Honorary Secretary for U.S.A.

Professor Lewis Bayley Paton, Ph.D., who, from May 1st, will take up the duties of General Honorary Secretary for U.S.A., is already well known by name to many of our English as well as to our American subscribers. Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary since 1892, he was, in 1903–4, Director of the American School for Oriental Study and Research in Jerusalem, and there in frequent friendly communication with Mr. Macalister at Gezer. Trained in Berlin and Marburg, as well as in New York University and Princeton, he is able to keep himself informed as to the work doing by other Societies, and as to foreign literature bearing on Palestine Exploration. In announcing Prof. Paton's appointment, the Committee wish to record their sense of the obligations they are under to Miss Mary A. Wright, who has for so many months efficiently discharged the duties which unexpectedly fell to her upon her brother's death.

Mr. Joseph Offord writes: "In the *Quarterly Statement* for January, 1905, p. 32, Mr. R. A. Stewart Macalister, M.A., writes and shows a sketch of a remarkable bowl found at Gezer, into which the calvaria of a skull exactly fitted, evidently intentionally. An almost precisely similar relic has recently been found in the

Sacred Grove of the Nymph Furrina, at Rome, in the shape of an ossuary containing nothing but the "calotte cranienne" (M. Paul Gauckler's expression) of a man. As in the case of the Gezer bowl, the coffer from the Janiculum Hill was made of the precise dimensions to contain the skull cap, and evidently designed to fit it. Though found in a sacred site at Rome, this coffer is closely connected with Syria, if not with Palestine, because the deities to whom the Grove was sacred were the Syrian Jupiter, beneath whose statue the coffer was buried, Atargatis, Hadad Lebaneotis, Zeus Kerauneos, and Jupiter Maleciabrudes (of the Syrian city Yabroud). The rites at this sanctuary were undoubtedly Semitic in character, and whatever is the meaning of the depositing of the upper part of a skull in a sacred spot, the two such interments were dictated by the same concept. For particulars of these excavations at Rome, see *Comptes Rendus de l'Académie des Inscriptions*, 1907 and 1908."

Prof. J. L. Myres writes to point out that the object held by the Astarte, represented on p. 15 of the last *Quarterly Statement*, is almost certainly the usual tambourine, and adds that there are plenty of parallels for such tambourines with ornate edges. He, too, identifies the oriental horse-bit on p. 24 (see Mr. Macalister's remarks, below, p. 88): "the cheek-pieces, which, as usual, are loose on the bar of the bit, here slipped (on the side nearest the spectator at all events) towards the middle, where the two bars are looped together."

In the note on the Bronze Object from Nâblus, p. 73 of the last *Quarterly Statement*, Crete-Syria is a misprint for Coele Syria, as the context shows.

The January number of *The Harvard Theological Review* contains an account by Prof. David G. Lyon of the Harvard expedition to Samaria, with twenty-one plans and illustrations. The nine weeks' digging under the direction of Dr. Schumacher and, for a time, also of Dr. Reisner, revealed many things of interest, a brief record of which is given. No doubt a future and more complete record will pay greater attention to the more technical archaeological details which have proved elsewhere to be of the first importance for the chronological study of the results of excavation. In the account before us attention is chiefly directed to the buildings, and relatively little to the pottery, and it is not clear on what grounds the former are identified with Hebrew, Roman, or Byzantine periods as the case may be. The torso of a fine statue is identified, for reasons not stated, as probably that of Augustus, and references are made to marks on certain stones which are rather hazardously said to be distinctive of *Hebrew* masons. We are glad to hear that the work of excavation will be resumed this year, and the results of the few weeks' labours last year give promise of a richer harvest as the work continues to be more thoroughly pursued.

Much interest has been aroused by the publication of the report of the excavations at Jericho, conducted by Dr. Sellin and others on behalf of the German Oriental Society. Apart from the notices in the Daily Press, and the reproduction of typical views in the *Illustrated London News*, February 6th, we may refer to the articles in *The Builder*, January 30th, and, by Prof. Driver, in the *Guardian*, February 17th. The report itself is published by the Society (No. 39, December, 1908) with eighteen illustrations, and gives a good account of the results. Most important of all is the great surrounding wall of massive stones, whose general appearance and arrangement suggested a comparison with the structure of the walls of the "second city" of Troy. At the north-east of the mound was the cidadel, the interior of which contained many small rooms, one of these in a very good state of preservation. Beneath the floors of some were the remains of children buried in earthenware pots. The pottery shows many signs of Egyptian and Mediterranean style. Of especial interest may be mentioned the discovery of jar-handles stamped with the Divine name in Aramaic script (viz., *y-h* and *y-h-w*).

The Rev. G. Robinson Lees has written an interesting account of the life, customs, and beliefs of the desert Bedawin (*The Witness of the Wilderness*). It is based on personal observation, supplemented by the works of Doughty, and our contributors Jennings-Bramley, Baldensperger, and others, and is enriched with numerous admirable illustrations of the natives, tombs, scenery, &c. The book gives a very good *résumé* of actual conditions, and special care has been taken to point out illustrative passages in the Old Testament. "In the Children of Israel," writes the author, "there is represented the progressive revelation of God; in the Children of the

Wilderness we see the state of life in which it first appeared. That life has been stationary in the Bedawin, and I have endeavoured to depict its salient features in their association with the Land of Promise and its People, and the normal condition of its existence."

Archdeacon Dowling, Commissary for Eastern Church Intercourse within the Anglican Bishopric in Jerusalem, has published an account of the Patriarchate of Jerusalem, with numerous interesting and well-reproduced illustrations. He gives brief sketches of its history, constitution, and buildings, and furnishes much useful information upon a little-known subject. The book comes at an opportune moment, since a fierce racial struggle in the Greek Orthodox Church is taking place in Jerusalem, and how the conflict will be settled is uncertain (see the long account in *The Times*, January 26th, from a Jerusalem correspondent).

In an interesting article on the Climate of Ancient Palestine (*Bulletin* of the American Geographical Society, September–November, 1908), Mr. Ellsworth Huntington investigates the question whether there has been considerable change in the course of the last two or three thousand years. The problem has been the subject of much debate, and is of great importance, not only for Biblical study, but also as a test for the climatic history of the whole ancient world. It arises from a comparison of present conditions with ancient evidence for denser population, greater fertility, and general richer circumstances of life. Two main causes have been adduced: *either* a change in rainfall, temperature, or the like, *or* a change in historical conditions, war, misgovernment, increased slackness on the part of the population, etc. After a rapid review of the evidence, Mr. Huntington selects Palmyra as a typical site, and considers its vicissitudes. Neither human factors nor earthquakes seem to afford a sufficient explanation of its present state, and the lack of rainfall is held responsible. The conclusion is not stated dogmatically, but he finds on the whole that in Palmyra, as in many other places, the lines of evidence tend to the hypothesis that there has been a change of climate, and that on any other hypothesis some fact or other remains inexplicable. This suggestive paper, though not convincing, is a useful contribution to the subject.

Many readers will be interested to know that a reprint of Mr. Armstrong's book *Names and Places in the Old and New Testaments* is now ready. The book has been out of print for some years, but has been frequently enquired for.

The attention of those interested in the subject of the Exodus of the Israelites is called to a new map of the "Desert of the Wanderings," from Mount Hor on the east to the Suez Canal on the west, and from Mount Sinai in the south to Beersheba in the north, which has been compiled by the War Office, and is based principally upon the sketch surveys of the Palestine Exploration Fund (scale 4 miles to the inch). In eight sheets, price 1*s.* 6*d.* per sheet.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers. Those which are sent by Mr. Macalister, illustrating the excavations at Gezer and which are not reproduced in his quarterly reports, have been held over for the final memoir.

The first edition of Mr. Macalister's work, "*Bible Sidelights from the Mounds of Gezer*," was quickly sold out, and a second edition is now on sale. It has been written to show how the results of digging in Palestine should appeal not only to the scientific anthropologist or archaeologist, but also to the Bible student who has no special interest in these sciences. The book contains a brief synopsis of the work of the Fund from its foundation to the present and a description of the site of Gezer, and its history. Price 5*s.* 4*d.*, post free.

The *Painted Tombs of Marissa*, recently published by the Fund, is now recognized as a very important contribution to the history and archaeology of Palestine in the last centuries before our era. It may be mentioned that the leaflet containing the result of the investigations by Mr. Macalister at the Tombs has been published, and can be had on application to the Acting Secretary by those who possess the volume.

"*Golgotha and the Holy Sepulchre*," the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc., is now ready. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s.*, by post 6*s.* 4*d.*, and cheques should be made payable to the order of George Armstrong, Acting Secretary to the Fund, and crossed "Coutts & Co."

Judas Maccabæus, by Colonel C. R. Conder, R.E. This interesting little book was among those of which the whole edition was destroyed in the fire at Messrs. Bain's warehouse last year. It is now reprinted and can again be supplied (4*s.* 6*d.*) on application to the Secretary.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7*d.* Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should not fail to send for a copy, price 2*s.* 6*d.*

The attention of subscribers is also called to a work by Sir Charles Warren, entitled "*The Ancient Cubit and our Weights and Measures*." He brings evidence to show that all weights and measures (except those of the metrical system) are derived from one source—the double-cubit cubed of Babylonia.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. D'Erf Wheeler, will give all information necessary.

The "*Flora of Syria, Palestine, and Sinai*," by the Rev. George E. Post, M.D., Beirût, Syria, containing descriptions of all the Phaenogams and Acrogens of the region, and illustrated by 441 woodcuts, may be had at the office of the Fund, price 21*s.*

The income of the Society from December 19th, 1908, to March 19th, 1909, was—from Annual Subscriptions and Donations, including Local Societies, £488 0*s.* 1*d.*; from Lectures, £1 5*s.* 3*d.*; from sales of publications, &c., £73 1*s.* 8*d.*; making in all, £562 7*s.* 0*d.* The expenditure during the same period was £628 16*s.* 11*d.* On March 19th the balance in the bank was £543 14*s.* 11*d.*

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending their subscriptions in early, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Acting Secretary, they are now published annually, and not quarterly. A complete List of Subscribers and Subscriptions for 1908 is given in the Annual Report published with the present number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

Subscribers and others may be reminded that the new Raised Map of Palestine, constructed from the Surveys of the Palestine Exploration Fund by the Acting Secretary, is ready. It is on the scale of 6¼ miles to the inch and measures 3′ 6″ × 2′ 6″. It has already been used with great success by Professors of Old Testament history, and by teachers in Sunday Schools, and may be especially recommended for large classes of students. On view at the office of the Fund; further particulars may be had on application.

A complete set of the *Quarterly Statements*, 1869–1908, containing the early letters (now scarce), with an Index, 1869–1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Acting Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s*. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

The Museum at the office of the Fund, 38, Conduit Street (a few doors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 2 p.m.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Acting Secretary, 38, Conduit Street, W.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced prices.

The Committee acknowledge with thanks the following :—

"The Patriarchate of Jerusalem." By Archdeacon Dowling. From the publisher, Charles North, The Blackheath Press, S.E.

"The Witness of the Wilderness : The Bedawin of the Desert." By the Rev. G. Robinson Lees. From the publishers, Longmans, Green & Co.

"The Religion of Ancient Palestine, in the Second Millennium, B.C., in the Light of Archaeology and the Inscriptions." By Stanley A. Cook, M.A. (*Religions: Ancient and Modern.* Messrs. Constable & Co. 1*s.*)

"The Exploration of Egypt and the Old Testament: A summary of results obtained by exploration in Egypt up to the present time, with a fuller account of those bearing on the Old Testament." (With 100 illustrations from photographs.) By J. Garrow Duncan, B.D. From the publishers, Oliphant, Anderson & Ferrier (Edinburgh and London. 5*s.* net).

"Annals of Archaeology and Anthropology," University of Liverpool, I, 3. "The Cappadocian Tablets belonging to the Liverpool Institute of Archaeology," by Dr. T. G. Pinches; and other articles.

"Vie de Saint Euthyme le Grand (A.D. 377–473); les Moines et l'Eglise en Palestine au V^e^ siècle." By R. P. Fr. Raymond Génier. From the publishers, Lecoffre (Paris, 4 francs). The first of a new series: "Études Palestiniennes et Orientales," under the direction of R. P. Lagrange.

"Palästinajahrbuch," 1908: Prof. Dalman on the Cup-marks of Palestine in their relation to the old culture and religion; Prof. Gressmann on the *kubbet eṣ-ṣakhra*, etc., etc.

"Revue Biblique," January, 1909: R. P. Dhorme "Les pays bibliques au temps d'El-Amarna" (*continued*); "Les fouilles anglaises à Gézer—hypogée romain au nord de Jérusalem—glanures archéologiques—pseudo-figure de Jahvé, by R. P. H. Vincent; etc., etc.

ΝΕΑ ΣΙΩΝ, November, December, 1908.

"Journal des Savants," January, 1909.

"Al-Mashrik: Revue Catholique Orientale Mensuelle," January, February, 1909: "Mœurs et coutumes en Abyssinie," by Mag. A. M. Raad, etc.

"Idées Modernes." Vol. I, part 1. Paris, January, 1909.

"Échos d'Orient," January, 1909.

"Palästina," January, 1909.

Also the following, presented by Mrs. Ross Scott:—

1. Map of Robinson's Researches in Palestine.
2. Robinson's Biblical Researches, 1852, Vol. 1–3.
3. Whiston's Josephus (Pictorial edition), Vol. 1–2.
4. Expedition to the Dead Sea and the Jordan, Vol. 2.

5. De Sauley, Journey round the Dead Sea and in the Bible Lands, Vol. 1–2.
6. Syria and Palestine, Vol. 1–2 (1851–1852).
7. Dr. Wilson, Lands of the Bible, Vol. 1–2.
8. E. H. Palmer, The Desert of the Exodus, Vol. 1–2.
9. J. G. Wilkinson, Topography of Thebes, and general view of Egypt.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands. A catalogue of Books in the Library will be found in the July *Quarterly Statement*, 1893.

For list of authorized lecturers and their subjects, *see* end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

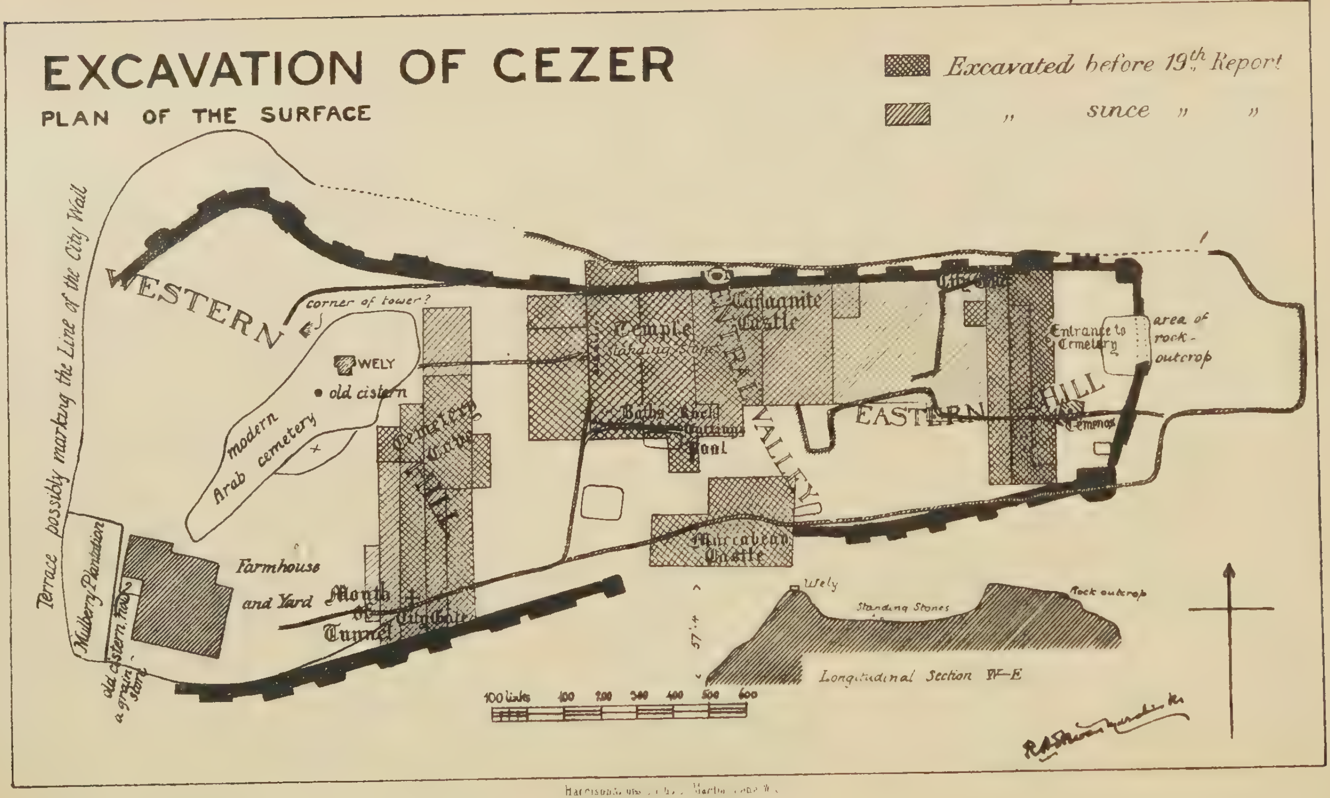
FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of ________ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

EXCAVATION OF GEZER

PLAN OF THE SURFACE


▩ Excavated before 19th Report
▨ " since " "
Terrace possibly marking the Line of the City Wall
WESTERN
corner of tower?
WELY
old cistern
modern Arab cemetery
Cemetery
Cave
HILL
Mulberry Plantation
old cistern, now a grain store
Farmhouse and Yard
Mouth of Tunnel
City Gate
Temple
Standing Stones
Canaanite Castle
CENTRAL VALLEY
Baths
Rock Cuttings
Pool
Maccabean Castle
EASTERN HILL
City Gate
Entrance to Cemetery
area of rock-outcrop
Temenos
Wely
Standing Stones
Rock outcrop
57.4
Longitudinal Section W–E
100 links 100 200 300 400 500 600
R.A.S. Macalister

Harrison & Sons, Lith., St Martin's Lane W.C.

TWENTY-FIRST QUARTERLY REPORT ON THE EXCAVATION OF GEZER.

Eighth of the Second Series.

11 *November*, 1908—10 *February*, 1909.

By R. A. Stewart Macalister, M.A., F.S.A.

I regret to have but little progress to report this quarter, owing to the severity of the winter—probably the most unfavourable for our work that we have had since the excavation began. The weather in December was for all practical purposes one continuous downpour, and in January it was little better. Though I was on the ground the whole time, except for ten days at Christmas, for fully half of the three months active work was either seriously hindered or rendered quite impossible.

Under the circumstances all I have been able to do has been to complete the trench joining the pits in the Central Valley and the Eastern Hill, and to prepare the ground for the new trench I hoped to dig on the Western Hill. This, which is at the moment of writing in progress, I now fear will be impossible to complete, at least at its full width of 40 feet. The plan (Plate I) will show the position and extent of the area turned over.

The results even of such work as has been done have been on the whole discouraging. The most important discoveries have been a small fragment of a document in cuneiform characters, picked up by the foreman on the surface of the ground; and an Egyptian statue.

§ I.—Some Additional Notes to Previous Reports.

(1) I find on further enquiry that I have incorrectly rendered the name of the wely whose shrine I described in the October

Quarterly Statement, p. 278. Instead of *Jaub'âs*, read throughout *Ju'bâs* or *Jo'bâs*. The *'ain* should precede the *b*; and the vowel following the *J* is *ḍamma*, not *fetḥa wâw* as I had previously thought. In pronunciation it inclines rather to an *o* than to a *u* sound.

(2) The object figured on p. 24, *ante*, I now know to be a horse-bit, and to have nothing to do with the bronze pots found in the same cistern. In referring, for quite a different purpose, to Schlemm's *Wörterbuch zur Vorgeschichte*,[1] I came upon an illustration of an identical object under the heading *Pferdegebisse* (p. 420, fig. 6). The accompanying description gives no indication of the provenance of the specimen. The type seems, however, to be European; if so, its discovery at Gezer is of some importance. Owing to the weight of the Gezer specimen I was at first in doubt as to its suitability for the purpose, but my foreman assured me that bits quite as heavy might yet be used to control powerful horses.

(3) A few further observations upon the calendar tablet may be given here.

Let me say, first, that the brief paragraph printed on p. 271 of the October *Quarterly Statement* was hurriedly written to catch the post and to be in time for the issue of the journal, and was not intended to be any more than a preliminary announcement of the discovery. The assigning of the object to the sixth century was based on the associated objects, which seemed to me to be of about that date: and I had not made any attempt at a palaeographic analysis of the writing, for which, indeed, I had neither time nor materials. In dating from potsherds—of which, as it happened, there were not very many in the neighbourhood of the tablet—an error of two hundred years is quite possible; it is also possible that chance should preserve a portable object of the kind so that it should be found in buildings of a date later than its own.

I scarcely think that the tablet shows indications of being a palimpsest, as Prof. Lidzbarski suggests. It certainly has a number of marks upon it that do not belong to the writing, but these, I venture to think, are no more than the scratches that would naturally be made in the process of trimming the tablet to shape with a flint[1] or bronze knife. Some of the marks on the reverse face of the tablet may possibly have been made as a preliminary trial of the capabilities of the graving tool with which the inscription was written: but otherwise I do not think there is any sign of earlier writing on the stone.

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[1] I must acknowledge the kindness shown by Dr. Dalman in calling my attention to this very useful book, and in allowing me the loan of his copy.

Nor do I agree with Mr. Pilcher that the tablet is imperfect at the right-hand side. The top right-hand corner is gone: supplying that, the shape of the stone will be seen to be symmetrical, a well-made rectangle with an arched top. The right-hand edge is rather chipped, but between the chips the original unbroken smooth surface of the stone is preserved, and none of the letters are injured. The vertical stroke preceding the *yodh* at the beginning of the third line is really the tail of the *resh* just above, prolonged unduly by a slip of the graving tool, and interrupted by a slight flaw in the surface of the tablet.

I hope it will not be supposed that I mean these remarks for adverse criticisms. I am writing with the advantage of having the tablet itself lying on the table before me, and simply offer these observations as additional information.

The square hole cut just under the seventh line of writing, and probably meant for a peg to fasten the object to a wall, is no doubt the reason of the fracture by which the lower part has been lost. There not being sufficient space between the edges of the tablet and this hole, the continuation of the inscription, if any, must have been written below it; this is one way in which the missing four months may be accounted for. The vertical line of writing in the blank space to the left of the hole, *Ab* (*i?* . . . . .), is probably the signature of the writer of the inscription.

The inscription itself may seem at first sight disappointing. A less banal addition to the meagre epigraphic harvest of the excavation would certainly be more welcome. But, apart from some linguistic points, which have been noticed in the last *Quarterly Statement*, the epigraph is of considerable value for the information it affords as to the agricultural year of Ancient Palestine: and it has been of especial interest to me, as it confirms some deductions I had already made from a consideration of the granaries found in the excavation. Some of these have been referred to in previous reports, and it has been observed that when they have been burnt, the charred seeds have been preserved and can be easily identified.

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[1] I think I have mentioned in previous reports that flint was used for rough domestic purposes till well into the period of the Hebrew Monarchy.

Till a complete agreement is reached on the interpretation of the various items in the catalogue, a full analysis cannot be offered of the inscription from this point of view: but certain details, both of its insertions and of its omissions, may be here referred to. The most striking, perhaps, is the mention of *flax*, on which all three translators in the last *Quarterly Statement* are agreed. Flax is no longer grown, as far as I know, anywhere in the neighbourhood. (Neither is cotton, of which Rauwolff found some fields near Ramleh in 1573.) I cannot say that I have certainly identified flax seeds among the grains found in the granaries at Gezer. As to the treatment of flax, a matter referred to by both Professor Lidzbarski and Professor Gray, one of my workmen who was in military service at Aleppo (where flax is still grown) told me that it is there *reaped* in exactly the same manner as wheat: this modern custom need not, of course, be taken as an index of the ancient practice.

Secondly, we note the greater importance of *fruits* in the agricultural year of this ancient calendar than in that of the modern village on the site. A few figs, mulberries, and olives, and the fruit of the cactus-hedges, are the only fruits now grown in the neighbourhood, and they cannot produce more than a very insignificant proportion of the annual revenues of the village. The cactus, like the orange, is of course a comparatively recent importation into the country, and could not have come within the horizon of the writer of the tablet; but the many fruit-presses both within and without the ancient city—one of which will be described later in this report—and fruit seeds found in the works from time to time, under the same conditions as the grain in the granaries, show that fruit culture was much more extensively practised by the ancient inhabitants, and that grapes, figs, olives, pomegranates, and apricots were freely grown.

On the other hand, we notice in the third place the complete absence of the crops which are now the chief agricultural interest of the summer months in South Palestine—the millet (*dhirra*) and sesame: and the total absence of these grains from the ancient granaries had long ago led me to the conclusion that they were not cultivated by the ancient inhabitants. Sesame seems to have been known in the Hellenistic period about Gaza, a store of sesame-seed having been found by Dr. Bliss in the latest city at Tell el-Ḥesy;

but not a trace of the culture of either of the plants mentioned have been found at Gezer, and, if I am not mistaken, the Old Testament writers are completely silent regarding them.

It is not easy to guess the purpose for which this tablet was prepared. The labours of the agricultural year were assuredly too elementary and deep-rooted a matter of common knowledge to need to be noted down in a bare catalogue without comment or explanation. There is nothing historical, votive, or epistolary in the inscriptions. It contains nothing talismanic or magical—unless, indeed, the missing base of the stone bore an invocation to some Superior Power for a blessing on the labours enumerated; but this hardly seems likely. It is of too formal a character to be classed with the random scribbles by which a writer tries the capacities of a doubtful pen. We are, I think, reduced to the prosaic conclusion that the tablet was prepared by the inscriber simply to "show off" his own accomplishment. Professor Lidzbarski has, very likely with reason, suggested that the writer was "probably a peasant." Among the peasant class writing would not be a universal art, and one who possessed it would naturally be proud of it—just as modern fellahin are always delighted to find an opportunity of airing the feeble little smattering of Turkish which they acquire during their years of military service: or like one of the labourers in the works who was employed for a while at the monastery of Latrun, and there acquired perhaps fifteen words of French, which he drags into his conversation whenever in the least possible. Our friend Abi . . . . —it is a pity we do not know his full name—was probably a simple soul, happy in his attainments, who suspended on the walls of his hut a list of the months, to which (no doubt with great personal satisfaction) he would not fail to call the attention of his less gifted acquaintances.

I say "a list of the months" advisedly: for although the official names of the months are not mentioned on the tablet, an interesting modern analogy suggests that the words following each repetition of ירח may have actually been the names by which the months were denoted among the peasantry. For in the speech of the modern fellahin analogous names are used as alternatives to the ordinary names given in calendars and documents, and exclusively used by the town population. I have not succeeded in obtaining all, or even most, of these names, and perhaps the ordinary names have driven the recollection of some of them from the minds of the people: but I find that January is called *El-Marb‘aniyeh*—I am told because it is a "cold" month, though I cannot trace the connection: probably the word is some cognate of *rubî‘*, "spring." April, again, is called *El-Chamîs*, because the Thursday (*chamîs*) which is a sort of All Souls' Feast, falls within it. (So they say, but it may simply be so called because it is the *fifth* month of the year.) June is called *Ḳallâš*, "because on that month the *kursenni* (camel-vetch) is collected," or *Abu'l-Jali*, "because manure (used for fuel) is collected." September is called *Aylûn*, instead of its usual name *Aylûl*, because the former rhymes with *zaytûn*, "olives," which are gathered in that month. These imperfect notes suggest that we may have in the Gezer tablet one more totally unexpected treasure, an actual record in the *folk-speech* of Palestine of the period of the Hebrew monarchy B.C.

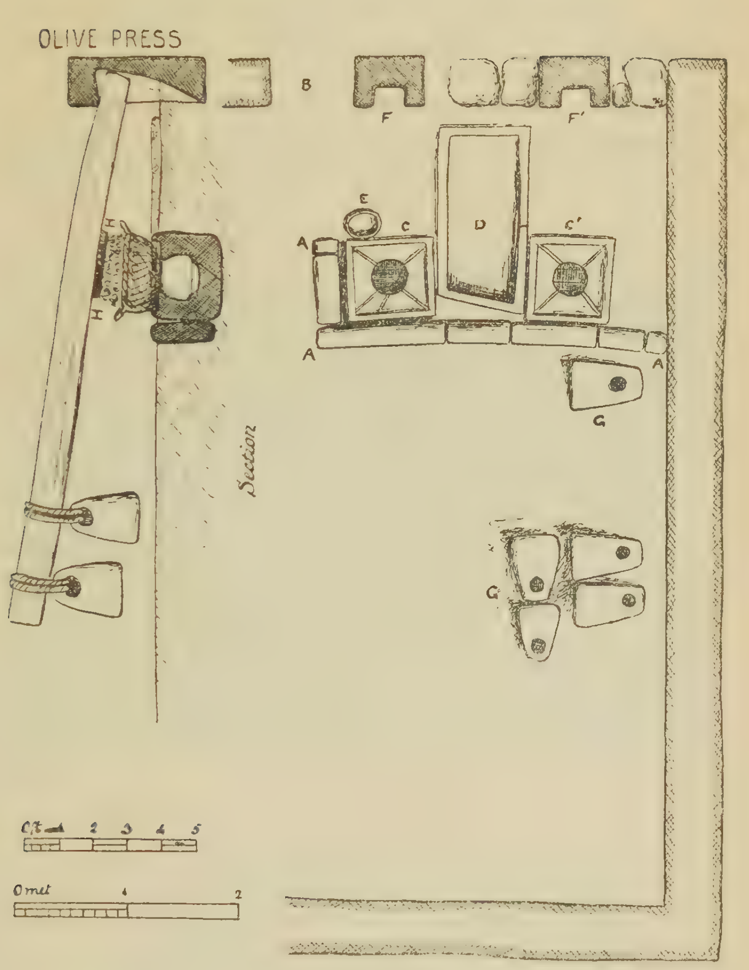
Before passing on to a description of the recent discoveries, I will ask readers kindly to correct the misprint *Lybian* (for *Libyan*) which twice occurs on p. 19 *ante*, and the *lapsus calami* "Sosipater" for *Sosipatros*, October, 1908, p. 281.

§ II.—The Olive Press.

The most remarkable structure found this quarter has been a very complete olive press, the arrangement of which will easily be understood from the accompanying plan and photographs (Plate II, and Fig. 1). The position is just under the letter N of the word EASTERN in Plate I.

In the north-east corner of a chamber measuring 23 feet 3 inches N.–S. by 19 feet 3 inches E.–W., a space 6 feet 7 inches × 9 feet 8 inches is marked out by a row of slabs set on edge (AA) projecting 9 inches above the plastered floor. This is not carried on to meet the northern wall of the chamber, as it would interfere with the entrance B. The south side of this enclosure is not quite straight, but has a distinct convexity toward the north. Within the enclosure are three vats, C, C′, and D, sunk in the floor so as to project about as much as the row of slabs that surrounds them: the top surface is, however, not absolutely horizontal in any one of them. Beside C is a smaller vat, E.

The vats C, C′ are cubical blocks of stone, measuring 2 feet 4 inches square on their upper surface and about 20 inches deep. The upper surface is recessed under a square margin: in the centre is a round hole, the opening into the hollow of the vat, which


OLIVE PRESS
B
F
F'
E
C
D
C'
A
A
A
H
H
G
G
Section
0 ft 1 2 3 4 5
0 met 1 2

Section and Plan of the Olive Press, Gezer.

expands downwards, ending at the bottom in a cup-shaped depression: reference to the section will make this description clearer than is possible with words. The upper surface has grooves (five in vat C, four in C′) to direct the expressed juice into the central cavity. The central vat, D, is not made of one piece of stone, but of two or three cemented together: it is possible, however, that it was originally one piece and was broken by an accident. The internal dimensions are, length from 4 feet 5½ inches to 4 feet 7 inches (owing to the crookedness of the southern end), breadth 2 feet, depth 1 foot 3 inches. The margin is 3 to 4 inches broad. The small vat E measures 11½ by 10 by 5 inches, over-all dimensions.

Built into the north wall of the chamber, and opposite the two vats C, C′ respectively, are two standards, F, F′. These are blocks of stone, 4 feet high, about 2 feet across the face, and 1 foot 5 inches thick, but tapering slightly downwards. In the face of each stone is cut a deep chase-mortice, beginning at the base of the stone (under the level of the pavement) and ending 11 inches from the top with a slightly arched top. The depth of the chase-mortice is *nil* at the bottom of the stone, 1 foot 1 inch at the top, and its breadth is 1 foot at the top, though it contracts by a very slight shoulder about 9 inches from the upper end.

Lying on the floor of the chamber, outside the enclosure containing the vats, are five stone weights GG. These are heavy pyramidal blocks of limestone on a base 1 foot 5 inches square, tapering to 1 foot 1 inch (the dimensions vary slightly in the different specimens) and 2 feet 2 inches high. Near the upper end of each is a round perforation.

Except that one of these weights is broken, and there is a chip out of the edge of the small vat E, this olive press is perfect, wanting only the wooden beam to make it once more serviceable.

This beam is supplied in the section drawn at the side of the plan, which shows the method of working. The slight shouldering in the chase-mortices of the standards just referred to have been taken as indicating that the beam was about 9 inches deep. A basket of olives, already crushed by rollers or pounding stones, would be placed on top of each of the vats C, C′; a small piece of board, HH, would probably be laid upon them, and the heavy wooden beam laid upon that, one end slipped into the chase-mortice and the other end weighted with the stone weights. When the juice was expressed into the vats C, C′ it would be baled out into D, and there allowed to stand till olive-stones, fragments of the fruit, skins, and other impurities had sunk to the bottom.[1] The small stone cup E was probably meant as a stand for a jar.

Close examination of the photograph (Fig. 1) will show that the top of the chase-mortice in the stone farthest from the spectator has been chipped, no doubt on some occasion of manipulation of the heavy wooden beam. The nether stone of a saddle-quern lies in the wall beside this standard; this was found in the neighbourhood, and placed where it lies during the excavation. It may be as well to forestall possible criticism by calling attention to the likeness of a human face on the standard nearest the spectator above the chase-mortice. This is a curious instance of the perversity of which photographs are capable. This face is a purely accidental combination of marks and flaws on the stone of very various depths, and indeed can scarcely, if at all, be identified on the original stone.

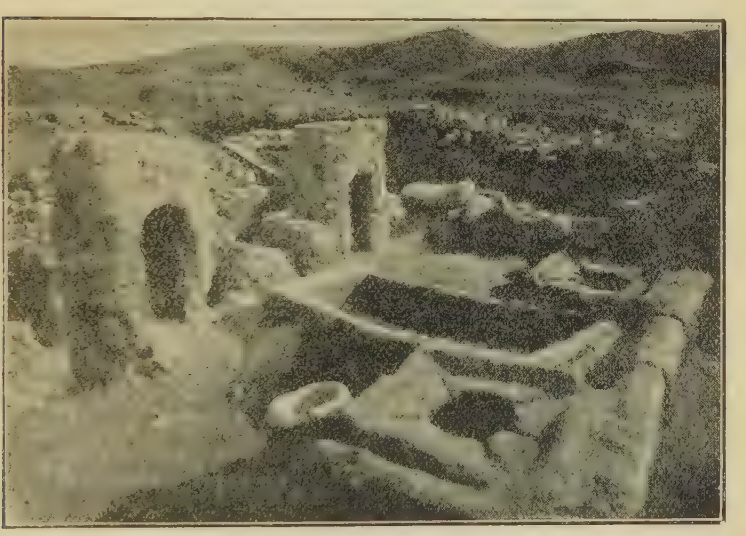


Fig 1.—Vats and Standards of the Olive Press.

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[1] It is also possible, though less probable, that D was meant as a receptacle for the olives awaiting their turn of crushing.

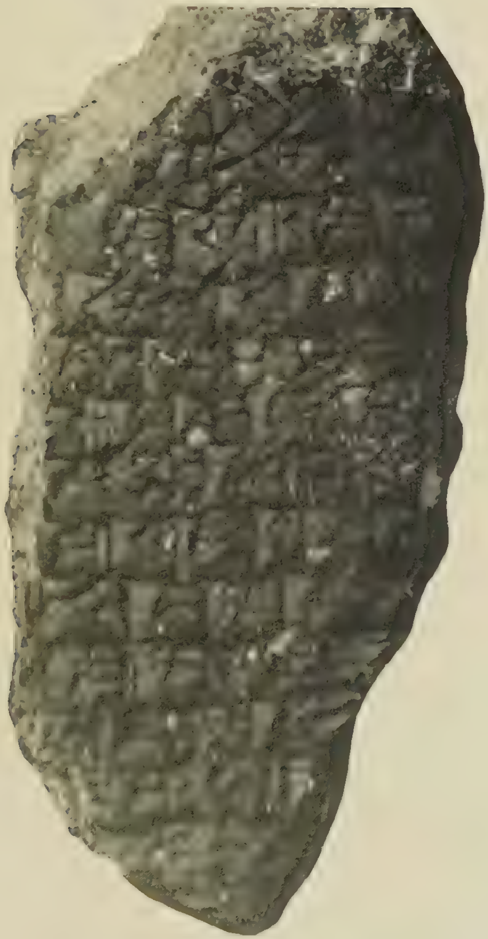
In a chamber to the east of that containing the press is lying a flat disc of stone 5 feet 2 inches in diameter, no doubt for crushing the olives upon. This probably belongs to the same installation as the press described above.

The chief interest of this olive press is not, however, its perfect preservation, but its *date*. It falls within the same limits of time as the Calendar Tablet, having been found in the same stratum. To discover presses of this kind in Roman surroundings would be nothing remarkable, but, as has been pointed out to me by Dr. Dalman—who has made a special study of the history of arts and crafts in Palestine—to find that at so comparatively remote a date this type of machine was in use in the country, is an important addition to knowledge.

§ III.—Recent Epigraphic Discoveries.

Of the small additions to our store of written documents made during the past quarter, pride of place naturally attaches to the fragment of a cuneiform tablet, though the contents of that document are unfortunately not illuminating owing to its damaged state (Plate III). It is a fragment, hard baked and of a black colour, all four edges of which are broken away. One face only is inscribed, bearing the remains of thirteen lines. The fragment measures 2⅝ inches high and 1 inch across. The writing is very minute. The circumstances of its discovery were curious. I, with the foreman, was measuring out the ground for a new pit with a tape measure, and the foreman saw the tablet on the surface of the ground close by where he was holding the end of the tape. How it got there I am unable to say. The Rev. Père Dhorme, Professor of Assyriology at St. Étienne, Jerusalem, and Professor R. F. Harper, the director for the current year of the American School of Archaeology, have kindly examined the document for me, and I am enabled to append their decipherment of it to the present report, with an enlarged photograph that Professor Harper has been so good as to make for me.

Besides the tablet, there is nothing to describe in this section but the usual Rhodian jar-handles, of which some twenty or thirty have been found (most of them repeating, in duplicate, inscriptions already recorded from the mound); and the potter's stamp shown in Fig. 2. This is evidently the same inscription as has twice before been



FRAGMENT OF TABLET WITH CUNEIFORM INSCRIPTION.

[*From a photograph by Prof. R. F. Harper.*]

found in circular stamps, although the ט is lost by an injury to the surface. At last, we can now be certain about the order of the letters, the inscription being written in a straight line and not following the curve of the stamp. I cannot say that the definite information we have thus obtained, that the letters are to be read יחטר, appears to make the inscription any easier to deal with.[1]

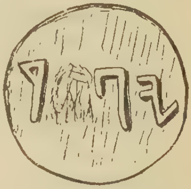


Fig. 2.
Hebrew Stamp on
a Jar handle.

One or two of the "royal" stamps have also been found, but nothing new in that difficult subject has come to light.

§ IV.—AN EGYPTIAN STATUETTE.

At the south end of the trench joining the two pits (just west of the olive press but at a lower level) were the remains of a house that had evidently been destroyed by fire. The photograph (Fig. 3),

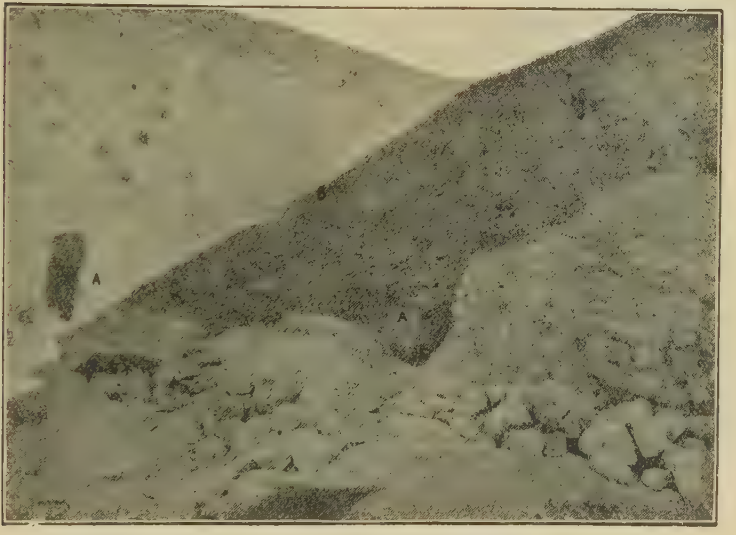


Fig. 3.—Débris of House containing the Egyptian Statuette.

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[1] [The second character resembles פ (?? יפטר), rather than ג, or the later form of ח. Prof. Lidzbarski, after seeing a very rough tracing of the lettering, confirms the פ, which may be accepted, but questions whether the third sign stands for ט or ק; his provisional suggestion, יפקד, for יפקדיה[ו] "[*Yahweh*] visits," is, in some respects, preferable to the alternative "[*Yahweh*] opens" [?]. —*Ed.*]

which shows a section right through the debris of this building before it was completely cleared out, will indicate the condition in which it was found. In this picture, AA are the ends of the outer walls, projecting from the sides of the pit; and it will be seen that the space between these walls is filled with loose rubbish.[1] This rubbish displays evident marks of fire. Above this, at B, are some layers of finer sandy stuff, and above that again, the more compact remains of later strata, which did not come to so abrupt an end, but accumulated by a gradual process of decay. The date of this

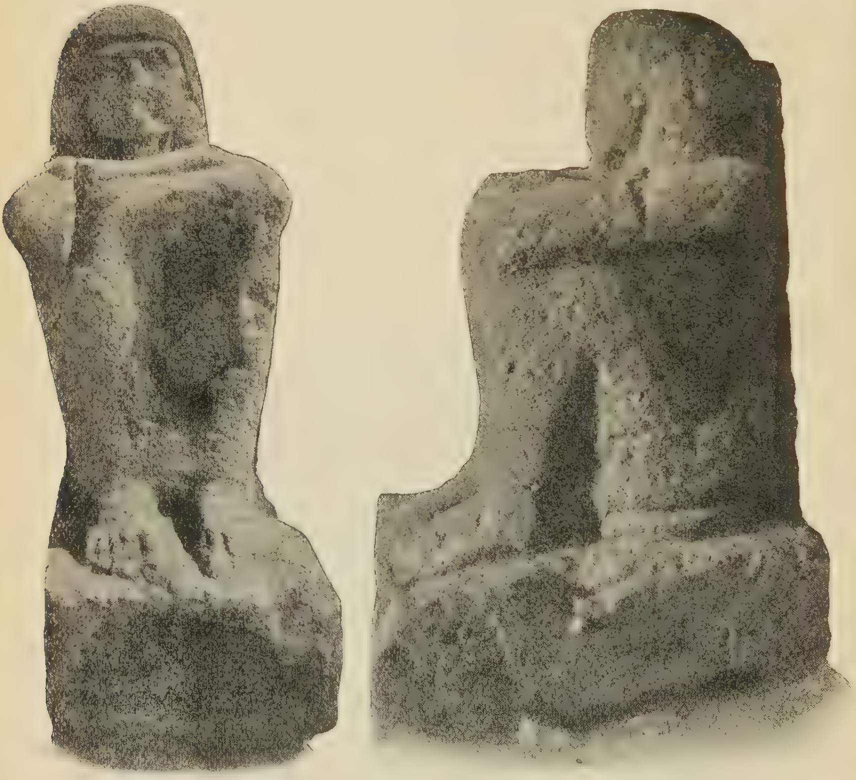

Fig. 4.—Egyptian Statuette.]

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[1] I thought at first by *fire*, but the absence of any blackening on the rubbish makes this explanation difficult.

ruined house was in the second Semitic period, *i.e.*, about 1800–1400 B.C. The loose débris is principally broken brick, fire-baked, which had fallen into the area of the dwelling; the finer stratum above is not improbably the mud roof fallen on top of all.

This broken rubbish was almost devoid of antiquities. But in the very middle of the ruin was the statuette represented in Fig. 4. It had fallen, and was lying on its right side.

It is carved from a block of gritty micaceous sandstone. The figure is set on a square pedestal, 7½ inches high, 1 foot 11½ inches along the sides and 1 foot 1½ inches across the front. There is no inscription on this pedestal, or indeed on any other part of the sculpture. The figure sits in an attitude familiar in Egyptian statuary, upon a low cushion with knees drawn up under the chin. Around the knees the arms are folded, the right arm being uppermost. In the right hand is clasped an *'anḫ* symbol (☥); in the left is a conical object, apparently an *uat* sceptre. The face (whose nose, always rather flat, is gone, through an unlucky stroke of the pick that brought the statue to light) has a short beard. On the head is the usual Egyptian wig. A projecting pilaster runs up the back, down the middle of which is painted a narrow red line, crossed at top and bottom by a horizontal line in the same colour. The total height of the sculpture, inclusive of the pedestal, is three feet.

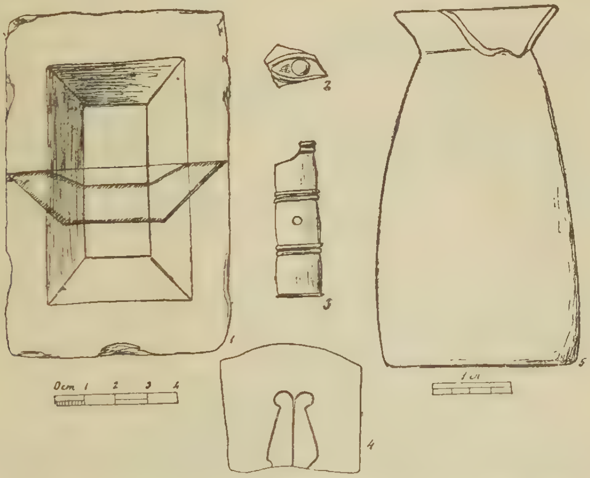

Fig. 5.—Objects from the House containing the Egyptian Statuette.

Who the figure may represent, or for what purpose it stood in the house whose debris covered it, there is nothing to show. It is perfect, save that the right forearm and part of the underside of the pedestal were broken away; the fragments were found, however, where they had fallen. The stone is very coarse-grained—almost a breccia—with little cohesion, and is easily broken.

In Fig. 5 are represented a selection from a few other objects found in or near the house, which yet further attest the Egyptian character of its ancient occupants. No. 1 is a tray of diorite with a rectangular depression—evidently a painter's palette, as a dash of red colour still remains on the bottom. No. 2 is the eye of a figure of porcelain, enamelled green; No. 3 a turned bar of bone, perforated; No. 4 is a disc of ivory, with a feather crown cut on it. Several other similar fragments of ivory were found, none, however, with any device upon them. No. 5 is a vase of alabaster. There were also found a pair of bronze tweezers, fragments of a Bügelkanne, and some other potsherds. Some of these displayed palpable marks of fire.

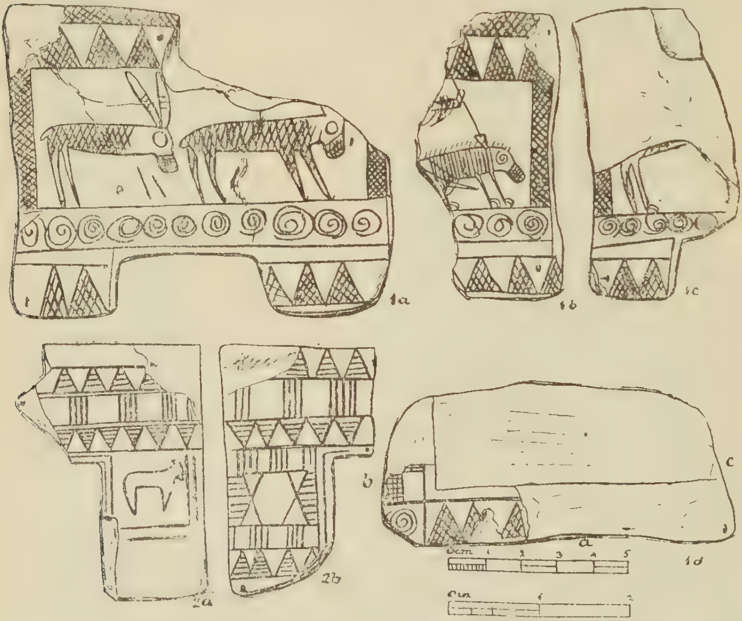

Fig. 6.—Votive Altars.

§ V.—More "Votive Altars."

Two more fragments of the curious little limestone boxes described in recent reports as "Votive altars" have come to light, and are shown in fig. 6. Were it not for the graffiti on the specimen bearing the name of Eunêlos, which seem to imply dedication to Hêracles, I should begin to feel doubt whether these objects are not meant for some domestic purpose more simple than that suggested. However that may be, we have in the new specimens, unhappily very imperfect, repetitions of the same type as has previously been described: A rectangular limestone box on four feet, the sides ornamented by scenes in which animals are the most characteristic element, inside rudely designed and yet more rudely executed panelling of frets, triangles and spirals. On one end of the more important of the new fragments an animal is being killed with a spear: the arm and head of the otherwise missing man who wields the spear are much rubbed and very difficult to make out. The surviving figures represent two animals, one of which has long appendages that may be either a donkey's ears or a stag's horns, so childishly is the creature drawn.

The second fragment is remarkable for the design being almost entirely ornamental, one small animal only being introduced in quite an insignificant position. Though the design of this specimen is not less elementary, the execution is much better than usual.

§ VI.—A Remarkable Pottery Fragment.

From the animal drawings on the "altars" we pass to a much earlier zoological series: the curious frieze of animals on a very imperfect pot found close to, and of the same period as the destroyed house referred to above. The pot was unfortunately broken into small fragments, many of which were missing: they were insufficient to determine its shape—indeed little remained except the fragments of the painted frieze, the development of which is shown in Fig. 7. It is interesting as probably representing *native* attempts to depict animals without the contamination of foreign art influences.

§ VII.—A Note on the Mutilated Sacrifices.

My attention has been called to an extract from the *Times* of January 21st, 1909, which, while it cannot be said fully to illuminate the mystery of the mutilated girl, found, under the first permit, in a cistern, or the mutilated boy more recently discovered under a house foundation, at least illustrates and is parallel to those cases. The dissevering of the body at the waist, the burial of a portion, and the division of the remainder in pieces among the spectators—unquestionably as amulets—are strangely reminiscent of the scenes that must have taken place in Gezer, of which the two interments referred to are the tangible remains.[1]

The following is the extract from the *Times* correspondent (New York, January 20th).

"An account of a recent sacrifice in the Philippines of a child to the gods is published to-day in an official report by Mr. Allen Walker, the District Governor of Davio, in Moro Land. The account gives full details, and shows that the sacrifice was carefully arranged, and was for the purpose of appeasing the evil spirits. A large number of men and women attended the ceremony, and it seems a strange note that the name and address of each person who participated is shown in the official report. The account states that a boy named Sacum was brought forward and was placed against a small tree; his hands were tied above his head, and he was fastened to the tree with bejuco strips at his waist and knees. A native named Ansig then placed the point of a spear at the child's right side, below his right arm, and above the ribs. The spear was grasped by other natives, who, at a signal from Ansig, forced it through the child's body. It was then withdrawn, and the body was cut in two at the waist. The body was afterwards taken from the tree and was chopped into bits by the people present, each of whom was allowed to take a small portion as a memento of the occasion. The remainder of the body was buried.

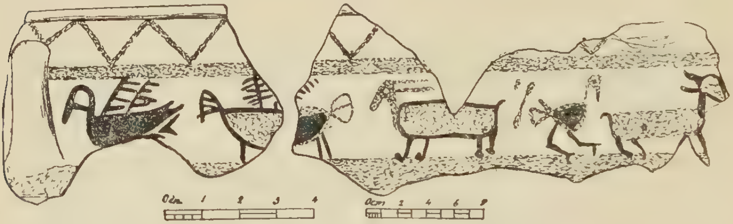

Fig. 7.—Fragment of a Painted Bowl of the Second Semitic Period.

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[1] In a later issue of the *Times* (January 26th, 1909) Mrs. Lewis of Cambridge has already called attention to the parallel suggested.

It is said that the child did not realize what was to happen to him until the moment when he was tied up, when he began to cry; further that death was almost instantaneous, the only cry being one uttered when the spear first entered the child's side. Ansig, a man about 60 years of age, says that in his life he has attended, or officiated at, 50 human sacrifices more or less, both among the Bagobos and the Bilanes, and that the sacrifice of human beings is also a practice among the Tagacolos, although he has never been present at one held by that tribe. The Bagobos do not sacrifice any but old and decrepit or useless slaves, captured from other tribes, but the Bilanes sacrifice even their own people. The report says that the natives who took part in the recent sacrifice were not conscious of wrongdoing, but that upon investigation and proof they have been sentenced to long terms of imprisonment. Sentence, however, has been suspended on their promise to stop the practice."

§ VIII.—CONCLUSION.

Unless something should come to light sufficiently important to demand special mention, during the four weeks of the permit that still remain to us, the present will be the last report written from Gezer. Before it reaches the hands of the subscribers, the work will have come to an end.

The excavation of the city is thus left unfinished, though it cannot be but that at some future time it will be resumed by other investigators, equipped with the fuller knowledge that the researches of coming years will bring. I may close this report by indicating what yet remains to be done before Gezer can be said to have yielded up all its secrets.

Referring to Plate I, where the area already excavated is shown, I may first remark on the spaces left blank within the wall. That at the eastern end, containing the words "Entrance to Cemetery" and other letterpress, can be neglected. The greater part of this area is bare rock, or rock covered by from a few inches to perhaps three or four feet of soil, as I have ascertained by soundings. There may be valuable objects there by chance, but the probability is against this being a part of any special importance.

The western end, on the other hand, is more promising, and by far the greater number of interesting objects were found in the six trenches partly excavated on that section of the mound. It is heavily encumbered first by the *wely*, which obviously covers a building of importance, the nature of which it is impossible to determine: secondly, by the modern cemetery, which sprawls over the neighbourhood of the shrine, and which will prevent excavation under its precincts till many generations are passed; and thirdly, the farmhouse with its mulberry plantation in front. This plantation prevented me from tracing the western side of the city wall from the southern end: at the northern end (just at the letter W of the word WESTERN in the plan) the wall is ruined. Just under the farmhouse, however, the soil is not deep—indeed the bare rock appears in the courtyard of the building. The section of mound which I most regret leaving is the triangular part interposed between the cemetery, the farmhouse, and the western trenches. The soil here is of an average of from 16 to 20 feet deep—rather more toward the east, less toward the west—and the general distribution of antiquities suggests that it is probably a rich part of the mound.

The blank space south of the long opening in the Central Valley and the Eastern hill is perhaps not so important—though, of course, it is quite impossible to speak dogmatically as to where *the* prize may be hidden! The soil is 12 to 16 feet in depth. Its full examination would require the demolition of the Maccabean Castle. The space between the western trenches and those of the Central Valley partakes of much the same characteristics.

Outside the city walls there are the cemeteries and the settlements of late historical times to be considered. I think, with regard to the cemeteries, that I can honestly claim to have exhausted these so far as it has been humanly possible to do so. A few beads may have passed unnoticed in sifting the soil of the opened tomb, and of course it is always possible that some important tomb remains, so cunningly concealed that it has not yet come to light. (I attach no importance to a mysterious tale told me by a casual wayfarer, within the first month of the excavation, that there was a cave in the mound with 12 tons of gold in it, the secret of which he knew, and was ready to impart for a *bakhshîsh.*) But putting aside the hypothetical possibility of such a treasure as an undiscovered tomb still remaining, the reason why so few important tombs were found during the work was simply, first, because there were very few to begin with; and secondly, because they have been ransacked by thieves from the time of Chosroes down to the beginning of the excavation. What there might have been to tell had it not been for these generations of vultures it is impossible to say. At least the gleanings they have left have been sufficient to cover over sixty plates of groups of tomb-deposits that have been prepared for the *Memoir*, beside a number of photographs, plans, and other drawings.

The later settlements, however, are still almost virgin soil. The Roman village that probably exists under Abû Shûsheh is, of course, inaccessible so long as the modern houses above it are inhabited. But there is still the important area of ruins under the soil near 'Ain Yerdeh, which contains the Roman bath; and the two groups of ruins of the Byzantine period that are together known by the name of Khurbet Yerdeh, east of this. I doubt, however, whether the investigator of the future will find much to occupy his attention at either of these places, when he makes his appearance on the scene. For these ruins are the ordinary quarries for the large modern village of Kubâb, and every year stones are taken from them by camel-loads for buildings and repairs. The Roman bath which I described a year or two ago will in a couple of years from now have completely disappeared. To attempt to inspire a reverence for antiquity into the fellahin would be as hopeless as to endeavour to develop similar sentiments in the cattle that graze over the ruins.[1]

By carefully filling in the important buildings on the mound, I have done my best to preserve them against these vandals. They may dig them out again, of course, but they are not so fond of hard work as to undertake such a task unless pressed by necessity. As a fine reservoir, built of well-cut square stones, was being filled in the other day, one of the men (who had had his eye on its materials) said indignantly to the foreman, "What harm can it be, taking these stones? They are but stones—useful to us, and no use where they are." The foreman said, "Because it would be a crime to destroy such a beautiful building." "Does not your master commit a greater crime?" retorted the man. "He enters tombs, and takes away the skulls and some of the bones of the dead, and leaves the rest. How can taking stones be a worse crime than that?" "Allah," said the foreman, "will bring those bones together again on the Day of Resurrection, no matter where they are placed or what is done with them in the meanwhile; but who will restore these stones, after you have once destroyed them?"

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[1] Two natives were overheard a month or two ago, before I had commenced filling in, discussing what they would do after the excavator had left the scene. "As for those standing stones [the pillars of the High Place]," said one, "it will be a pity to break up the *end* one—it would make such a good lintel!"

A NOTE ON THE NEW CUNEIFORM TABLET FROM GEZER.

By the Rev. P. Dhorme, O.P.,

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The fragment of cuneiform tablet found in Gezer is a part of a neo-Babylonian letter. The signs are fairly well preserved, but the tablet is broken all round, so that the beginning and the end of all the lines are missing. Prof. Francis Harper, the well-known editor of the letters of Koyundjik, was kind enough to mark, on a photograph, his reading of the signs. With this help I have been able to give the following interpretation. The mention of a town in the 8th line is interesting, as we have, perhaps, the name of Gittaim, a town in the district of Benjamin (2 Sam. iv, 3), or one of the numerous Gaths. The proper name Iṣṣir, in the 9th line, is to be compared with the biblical Jeṣer (Gen. xlvi, 24, etc.). The tablet itself is a proof that, in the neo-Babylonian times, there were people in Gezer who used the Babylonian language for their correspondence, as in the period of El-Amarna.

Transcription.	Translation.
1. ... mat	1.
2. ... áš-šum mi-ni-im	2. ... *by reason of which ?*
3. ... [a-n]a ma-aḫ-ri-ia	3. ... *before me*
4. ... [l]a mi-nim ma	4. ... [*without*] *number*
5. ... ka ... mu (?) nam-r[u] ...	5. ... *your ... bright* (?)
6. ... lib-ba-ka i-na (alu)	6. ... *your heart! In the town of* ...
7. ... aḫa-ka li-ba[l-liṭ]	7. ... *may he* [*heal*] *your brother* ...
8. [i-n]a (alu) Ki-id-di-im	8. *in the town of Kiddim*
9. ... am (amêlu) Iṣ-ṣi-ir tar ...	9. *the ... of Iṣṣir*
10. [ina al]u Ia-ap-pu (?) -ú	10. [*in the town*] *of Jaffa* (?)
11. ... i-na-di-in	11. ... *he will give*
12. ... 7 alpê	12. ... 7 *oxen*
13. ... [i]t alpu	13. ... *ox*

THE GEZER HEBREW INSCRIPTION.

By Séb. Ronzevalle, S.J.,

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In response to the invitation in the last *Quarterly Statement* (p. 1), I beg to communicate some suggestions on the very interesting Hebrew document discovered by Mr. Macalister, and reproduced in that issue in a manner which leaves nothing to be desired by those who have not seen the tablet itself. I commented upon it for the first time on January 12th, in my opening course of lectures on Semitic Epigraphy, pointing out that the text appeared to be complete in itself, that the twelve months of the year are found there in a particular manner, but that it was not necessary to see in it a calendar in any sense of the word.

To establish these conclusions, it was necessary, however, for me to arrive at certainty touching three important material points. First. Is the tablet complete on the right edge? Mr. Macalister clearly affirms it (p. 16), while Mr. Pilcher denies it, as though he had examined the object *de visu*. Second. Are there or are there not any traces of letters below the seventh horizontal line? Professor Lidzbarski inclines to the affirmative. And, finally. Is the sign which precedes the initial letter, l. 3, a mark of separation identical with those in ll. 1 and 2? Mr. Pilcher admits it without hesitation.

For these three questions I had recourse to the courtesy of Mr. Macalister, with whom I have been in correspondence for more than a year, and I received his reply to this effect (January 25):—

"On the right-hand side the inscription is certainly *complete*—not broken or cut, as Mr. Pilcher believes. The original surface of the edge is intact, apart from some few insignificant splinters which in no way affect the epigraphy. There is no trace of an eighth line below l. 7. The square hole which is seen at the fracture occupies almost a third of the surface. I think, therefore, that if an eighth line ever existed, it must be sought below the hole . . . . . On the left side, in the vertical line, there was doubtless the scribe's name (Abi . . . .). As for the stroke at the beginning of the third line, it is due to an accidental prolongation of the vertical shaft of the upper letter."

This valuable information on the part of the fortunate discoverer of the tablet confirmed the view I had reached. As Mr. Macalister has already observed, the tablet was intended to be fixed, and, no doubt, vertically. What were the original dimensions of the missing portion? Without the discovery of this fragment one can only affirm that the presence of the vertical line clearly presupposes a minimum height equivalent to thrice the average height of the characters in the text. On the other hand, if there were other horizontal lines, they must, as Mr. Macalister has remarked, have appeared *below* the hole. One may then, before any further enquiry, ask if the horizontal text which we possess is complete in itself; that is to say, if it does not furnish a sequence independent of the hypothetical text which may have followed below the hole. On *a priori* grounds this is very probable.

In fact, if we suppose that there were other horizontal lines, we must also admit that the hole is really old, as Mr. Macalister implies, and as I unhesitatingly agree. There was nothing to prevent the writing of a short horizontal line on the right and left of the hole, and yet we know positively that there is no trace of any letter below the seventh line. It is even very probable that the tablet was already fixed in position when the text was inscribed. I see a proof of this in the slant of the letters . . . אבי towards the right, natural enough when one had to trace vertically letters ordinarily horizontal. In this way one is led to conclude that if there really was an eighth horizontal line, it was separated from the others by a considerable space. We have to note also how short the seventh line is; one may well suppose that the text terminates here, and that it only remained to sign one or two proper names, on the right and on the left of the hole. Thus, do not all these considerations authorize the assumption that the seven lines are complete in themselves? Only a mere presumption, let me hasten to say; and it is better to come to the direct proofs which are to be drawn from the text itself.

This text has been deciphered in a masterly manner by Professors Lidzbarski and Gray: their readings agree essentially, and only in regard to the value of the last letter in the first line am I in doubt. Professor Lidzbarski sees there ז, and Professor Gray a נ. The fact is that one cannot clearly distinguish either of these letters upon the photograph. Professor Gray recognises this, but נ appears to him necessary because the first letter of the second line resembles ט rather than ר, the reading adopted by Professor Lidzbarski. Only an examination of the original will clear up the difficulty. But whether we adopt the word זרע, or whether we decide for נטע, the interpretation proposed below remains unchanged. As regards the rather doubtful passage in the fifth line, I admit that the last letter but one is a *kaph*; palaeographically there is scarcely any other possibility.

In addition to alphabetical characters, this text twice contains the mark of separation—on the first two lines. It is very evident that this sign, thus placed before the word "month," takes the place of the break in the other five lines, each beginning with the same word; and, on the other hand, if this mark does not appear on these lines, it was because it was quite unnecessary, the commencement of a fresh line sufficiently indicating the required separation. There remains one character, which approaches the form of a *waw*; Professor Lidzbarski has believed it possible to give it the value either of a mark of separation or even that of a *he*, after the Sabaean form, according as the context demands. To me, as also to Professor Gray, the sign is everywhere a *waw*, and nothing less, though I much doubt whether it is necessary to give it the syntactical value which, *faute de mieux*, the learned Professor of Mansfield College has attributed to it.

In my opinion ירח ואסף means simply "a month and storage"; ירח וזרע, "a month and sowing," and so on. To put it differently, a month passes, *then* comes such and such an agricultural operation, lasting probably a month, more or less, as in the case of ll. 3, 4, and 5. If one adopts this view, and if one observes that the article nowhere appears in our inscription, the general meaning of the text is very sensibly changed.

Another important detail is to be observed. The word כל, in l. 5, which Professor Lidzbarski translates "all," or "all the rest," can scarcely have this meaning. It is the word כיל (كيل) "measuring of grain," as in Arabic.[1] (Compare also the word עצד, which is to be explained through the Arabic.)

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[1] Or, rather, as in Aramaic (*cp.* the Syriac and Jewish-Aramaic), if we admit, with Fraenkel, that the Arabic term and its derivatives are borrowed. It goes without saying that it is not necessary to assume the pronunciation *kail*, but rather *kêl* or *kîl*.

I think, moreover, that if in l. 4 the word קצר signifies "harvest" (of the barley), it means rather "threshing" in l. 5, where it is left undetermined and brought near to כל. There is, in fact, nothing to show that the vocalisation of the consonants must be the same in both lines, and, on the other hand, we do know from the Arabic that the root קצר, or قصل (which may be legitimately associated), has also the special sense to sift, or thresh cereals. The threshing referred to in l. 5 would associate itself either with the barley mentioned in the previous line, or with the wheat, the harvest of which is not explicitly mentioned in our text. The simple term קצר may have been used around Gezer to designate this particular harvest.

As regards זמר (compare the vulgar Arabic زبر الكَرم), the operation which this term recalls has not been so displaced in the series of agricultural duties as has been supposed; the pruning of the vine in our modern East follows pretty soon after the period of *baidar*.[1]

This being granted I would propose to translate the inscription as follows:—

1. A month and storage. A month and sow-
2. ing (?). A month and hay-harvest.
3. A month of the harvest of flax.
4. A month of the harvest of barley.
5. A month of threshing and of measuring.
6. A month and pruning (of the vine).
7. A month of interruption (?).

Thus conceived, one sees that there is no more ground for taking the contents of our text to be incomplete. The eight items commencing with the word "month" do not correspond each to a single determined month, but all the months, beginning with the autumn, are successively represented *grosso modo* in a series of periods devoted, some to labours which are not determined, others to certain agricultural operations designated by their usual names.

Another indication that it is not *a fragment* of an agricultural calendar is the unsuitability of the last term קץ in such a case.

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[1] זמר may also denote the whole of the work which, towards the period of *baidar*, is executed in viticulture in order to hasten the ripening (lopping, baring).

If we read קיץ "summer," "heat," the extreme improbability that the text would speak of *a month of heat* or *of summer* forms a stumbling-block. If with Professors Lidzbarski and Gray, we prefer "gathering of fruits," the operation presupposed is not in harmony with the preceding duties, unless we refer to the vintage, which, strictly speaking, is possible. But it is very improbable that קיץ could ever designate the grape-harvest, and if it were so, the text would be entirely complete, as I maintain, since the oriental agricultural year invariably ends up with the vintages. For all these reasons it seems to me preferable to render קֵץ "(a month of) interruption," in reference to all the labours, agricultural or not, to which the inscription alludes.

It is to be presumed then, that, far from being a fancy, due to some idle peasant, this tablet may have had in its time an absolutely direct and even official value. The two-fold fact that it was certainly intended to be fixed up and that it seems to bear a signature confirms this conclusion in a singular manner.[1] For example, we might regard it as a copy or an extract of some administrative rescript determining the periodical demands imposed upon the rural population around Gezer for a lengthy work which concerned the whole of the neighbourhood. One might also recognize a regulation fixing the order and approximate duration of the *congés* allowed to certain classes of peasants impressed for some special undertaking, such as the digging of that subterranean tunnel with steps which was discovered at Gezer itself.[2] The excavators, moreover, know how difficult it is at certain times of the year to retain the workmen—men, women or children—when they are summoned by their people to the work upon the fields, and especially to the harvests. Here, the periods of absence may appear long and numerous, but it is a question of occasional labourers and, if the tablet ever bore other lines of horizontal writing, it is possible that the lost portion contained precisely the distinctions which we should expect.

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[1] I do not know if the upper edge of the tablet is intact. If there is any fracture one may suppose that the stone also had another hole so that it might be firmly fastened both above and below.

[2] Of course I do not make use of any concrete instance, I have only chosen this example because it gives a very clear idea of the *corvées* to which I have alluded.

But apart from these conjectures which one could easily multiply without arriving at any certainty, what appears to me to be beyond a doubt is that the new record from Gezer has in no way the character which has been attributed to it from first impressions. It is *not* a calendar, and justly, on this account, the agricultural operations are not enumerated either fully or with that precision and exactitude which would associate them with each of the twelve months of the year.

If this view be adopted, the Hebrew inscription so fortunately brought to light by Mr. Macalister almost possesses the interest of an historical monument. It gains equally from the linguistic and palaeographical point of view, since one may, without any improbability, ascribe it to some professional scribe, such as Gezer surely had in the ninth or eighth centuries B.C., the epoch to which the language and especially the writing point. The *gaucherie* of the inscription need make no difference : the hand which traced with a stylus these unruly characters would be much less maladroit when it held a pen. But I do not intend to insist upon the real palaeographical value of this little text : with Professors Lidzbarski and Gray, I take it to be the most ancient monument of *Hebrew* writing as yet known.

In closing these notes I need hardly confess that the wisest course would have been to await the continuation of Mr. Macalister's excavations. Fortune, which has hitherto been propitious to the indefatigable excavator, may very well favour him in his last *coup de filet*, and furnish us with the fragment which would cut short all discussion and sweep away all conjectures! *Quod est in votis!* [1]

February 4th, 1909.

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[1] P.S.—Further reflection has not caused me to alter my conclusions, but I have taken advantage of the delay to add some notes which answer certain objections or make my meaning more clear. It is, moreover, very probable that other scholars will have reached views if not identical, at least akin or analogous to mine. [*Date of post-script*, *February* 14*th*.]

NOTES ON THE GEZER CALENDAR AND SOME BABYLONIAN PARALLELS.

By Dr. SAMUEL DAICHES.

THE Hebrew Calendar-Inscription from Gezer (see *Quarterly Statement*, pp. 26–34), extremely interesting in itself, may prove of still greater interest when compared with the calendars of other Semitic nations, and I should like, therefore, to point out here briefly a few parallels from the Babylonian calendar.

The Babylonian-Assyrian names of the months, Nisannu, Aiaru, Simānu, etc., are known to us mainly from a tablet published in *the Cuneiform Inscriptions of Western Asia*, Vol. V, pl. 29, ll. 1–13.[1] The same tablet which contains these (most probably Semitic[2]) month-names (in the right column) gives (in its left column) an ideographic name for each month. The names in the right column are not translations of the names in the left column. The ideograms have meanings entirely different from the meanings of the names Nisannu, Aiaru, etc. We have, therefore, in the two columns two different calendars. The ideographic calendar seems to be the older of the two (see below) and with very few exceptions (especially in the contracts of the Ḫammurabi period[3]) the ideograms seem to have been used at all times in contracts, historical inscriptions, etc., for the names of the months. In V R., pl. 43, a list (unfortunately broken) is published, in which each month has six different designations. The right column contains the usual names of the months, and the left column gives their various designations. And the names in the right column are identical with the ideographic names of the left column of V R., pl. 29, ll. 1–13. This also shows that those were the usual designations for the months.[1]

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[1] To be quoted here as R. *Cf.* also Haupt, *Akkadische und Sumerische Keilschrifttexte*, p. 64, and Delitzsch, *Assyrische Lesestücke*, 4th ed., pp. 114–15.

[2] *Cf.* Delitzsch, *The Hebrew Language*, pp. 14–16 and *Assyrisches Handwörterbuch*, s. vv.; see also on this question Meissner, *Vienna Oriental Journal*, Vol. V, pp. 180–181 and W. Muss-Arnolt, *Journal of Biblical Literature*, Vol. XI, pp. 72–94 and 160–176.

[3] See my *Altbabylonische Rechtsurkunden aus der Zeit der Ḫammurabi-Dynastie*, p. 55.

Now, several names of this ideographic calendar are agricultural. Araḫsamna is called in the ideographic calendar[2] ^{araḫ}*APIN-GAB-A*, which means "the month of the opening up of the field."[3] Ṭebētu is called ^{araḫ}*AB-BA-UD-DU*, which most probably means "the month of the coming out of the grass." Šabāṭu is called ^{araḫ}*AŠ-A-AN* which seems to refer to corn.[4] Adaru is called ^{araḫ}*ŠE-ḲI-KUD*, which means "the month of in-gathering" (*araḫ eṣēdi*).[5] The second Adar is called ^{araḫ}*DIR-ŠE-ḲI-KUD*, which means "the month of the fulness (completion) of the in-gathering." Tammuz (Du'ūzu) is called ^{araḫ}*ŠÚ-KUL-NA* (also *ŠÚ-GAR-KUL-NA*[6]), which means "the month of the completion (end) of the seed." These six names of the months are clearly agricultural. We find, however, agricultural designations for two more months which have other designations in the tablets referred to.

In the *Journal Asiatique*, ninth series, Vol. 7, first half, pp. 339–343, Thureau-Dangin published a list of the names of the months as used on tablets from the second dynasty of Ur (middle of the third millennium B.C.) There the first month (Nisannu) is called ^{araḫ}*ŠE-ÌL-LA*, which means "the month in which the corn rises"[7]). The second month (Aiaru) is called ^{araḫ}*GAN-MAŠ*, which means "the month in which the field shines" (with flowers).[8] Tammuz, Adar, and Adar II have there the same designations as those given above for these months. We have thus in this list two more agricultural month-names,[1] namely, for Nisannu and Aiaru.[2] In both lists, we have, therefore, eight agricultural names for the months in the Babylonian Calendar.[3]

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[1] *Cf.* also, for instance, III R., pl. 55, especially no. 4, ll. 29–41; pl. 56, especially no. 5, ll. 42–56, and IV R., pl. 33, ll. 36–48 ("List of Months and their Regents").

[2] I say ideographic calendar because we do not know whether the Semitic Babylonians or the Sumerians were the authors of these month-names. It is very probable, however, that these names owe their origin to the Sumerians.

[3] See Jensen, *Z.A.*, II, p. 210, n. 1.

[4] *Cf.* Zimmern, *K.A.T.*,(8) p. 556.

[5] See Delitzsch, *Assyrisches Handwörterbuch*, pp. 29 and 120–121.

[6] In III R., pl. 34, l. 96; see *Z.A.*, II, p. 209, n. 2.

[7] Thureau-Dangin compares the Hebrew חדש האביב. It is worthy of note that *ÌL-LA* (=*elū* "to rise"; *see* Brünnow, *Classified List*, No. 6146, and Delitzsch, *Assyrisches Handwörterbuch*, p. 62) is used here for "springing up," "growing." An exact parallel to this is עלות in עלות הלקש (Amos vii, 1); *cf.* also Deuteronomy xxix, 22.

[8] Thureau-Dangin compares זו.

We see from this[4] that the Babylonians also called the months after their agricultural significance. Of course, not all the months of the year could be given agricultural names, as not all the months of the year are of agricultural importance.

If we now compare the agricultural month-names of the Babylonian calendar with the names in the Gezer inscription, we find several similarities between the two calendars. ^{araḫ}*APIN-GAB-A* "the month of the opening up of the field" seems to be identical with ירח זרע. They both refer to מרחשון. ^{araḫ}*AB-BA-UD-DU* and ^{araḫ}*AŠ-A-AN* have scarcely an exact parallel in the Gezer inscription. *Araḫ eṣēdi* (Adar) may be identical with ירח (ה)לקש[5] or with ירח קצר שערם. In the latter case the barley-harvest would have taken place about a month earlier in Babylonia. The same seems to apply to ^{araḫ}*DIR-ŠE-ḲI-KUD* (in an intercalary year).[1] For ירח קצר וכל and ירח וזמר there do not seem to be parallels in the Babylonian calendar. I must, however, mention that in the list in V R., pl. 43, l. 13*a*, Simānu is called *araḫ šīri ebūri* "the month of the luxurious growth of the produce of the field."[2] This may also refer to the *harvest* of the fruit of the field.[3] If so, this may be identical with ירח קצר וכל. The most striking parallel is, however, the name for Tammuz ("the month of the end of the seed"). It seems to me that it is entirely identical, in time and in meaning, with ירח קץ in the Gezer inscription. The explanations for קץ offered by Prof. Lidzbarski and Prof. Gray are not satisfactory (*Quarterly Statement*, pp. 29 and 32). A defective writing of קץ for קיץ is very improbable. Besides, we would have expected a word like אסף or קצר before קץ (*cf.* Micha vii, 1). I therefore think that קץ here really means "end." The meaning of ירח קץ would then be "the month of the end (*i.e.*, of the seed)." This would most probably signify the last harvest. The agricultural year actually finishes in Tammuz and begins again in Tishri.

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[1] These two names are, however, in so far slightly different, as they refer only to the *state* of the field, and not to the work of man connected with it. אביב and זו are the exact parallels.

[2] *Cf.* also *Recueil de Travaux*, Vol. XVIII, pp. 65–74.

[3] The names of the other months are also interesting, but they are not wanted for our purpose here. I hope to deal with them and several other problems connected with the Babylonian names of the months in some other place.

[4] *Cf.* also the month-names in the Cappadocian tablets; see Delitzsch, *Beiträge zur Erklärung und Entzifferung der Kappadokischen Keilschrifttafeln.*

[5] The following passage in *Babli Sanhedrin*, 18*b*, would seem to support this identification:

אם בכיר ולקיש כחדא יינץ דין הוא אדר ואם לאו לית דין אדר

(One of three shepherds said) "When the early seed and the late seed blossom simultaneously, then it is Adar, and if not, it is not Adar" (but still Šebaṭ). As a result of this, we read further on the same page, the Rabbis proclaimed the year a leap-year. As the seeds were not ripening yet, they inserted a second Adar. The first Adar could not be regarded as Adar proper, on agricultural grounds. We see from this that the time of the sprouting of the לקיש (as well as the בכיר) was the month of Adar. לקש in ירח (ה)לקש seems to be identical with לקיש in *Sanhedrin* 18b. *Cf.* also *Jerushalmi Sanhedrin*, I, 2, and *Rosh Hashanah*, II, 5. See also the following note.

Another difficulty in the Gezer tablet is, I think, solved through the Babylonian names. In l. 3, עצד can scarcely mean "to cut" or "to lop" (*Quarterly Statement*, pp. 28 and 31). We expect here, too, a word like "in-gathering," "harvest." It seems, therefore, to me that עצד here is not to be taken together with the Hebrew word מעצד "axe" (*l.c.*), but represents the root which is found in the Assyrian *eṣēdu* "to gather in," which also occurs (ideographically) in the name for Adar (*araḫ eṣēdi*) and for Adar II. Although the Assyrian *eṣēdu* no doubt corresponds with the Aramaic חצד, I scarcely see any objection to assuming that in Old Hebrew the root was עצד. The sense of l. 3 would then be a far better one: "the month of the in-gathering of the flax."

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[1] It is worthy of note that we find in the Babylonian Talmud that one of the reasons for proclaiming a leap-year was the delay in the *ripening of the ears* of barley (על האביב). When Adar passed away and the barley was not yet ripe for reaping, the year was made a leap-year (see *Sanhedrin* 11*b*). And the old Babylonians, too, called Adar II *araḫ* *DIR-ŠE-KI-KUD* for the same reason. See also the preceding note. I am indebted to Professor Büchler for having kindly drawn my attention to this passage in *Sanhedrin*.

[2] *See* Delitzsch, *Assyrisches Handwörterbuch*, pp. 12 and 687–8, and Muss-Arnolt, *A Concise Dictionary of the Assyrian Language*, pp. 10 and 1109.

[3] *See* Muss-Arnolt, *l.c.*

The main result of this short[1] comparison is the fact that the Babylonians (or perhaps already the Sumerians) gave to the months agricultural names, and that these names are incorporated in the Babylonian calendar. This would prove that the Gezer tablet was not "the attempt of someone, probably a peasant, to group and name the months according to their agricultural importance," and that it does not represent "the writer's original effort" (see *Quarterly Statement*, p. 26). It would clearly show that the Gezer tablet contains *a generally recognised calendar.* The difference between the two calendars would be this: while the Babylonian calendar contains all the twelve or thirteen months of the year and only six or eight of the names are agricultural, the Gezer calendar has only those months which are of agricultural importance. It is, therefore, a purely agricultural calendar, but one that was generally recognised. It is worthy of note that, together with the two agricultural names for Nisannu and Aiaru in the list in the *Journal Asiatique*, we have in the Babylonian calendar also eight agricultural month-names. That all the months are not identical in both calendars as far as the time is concerned is only natural. Babylonia certainly differed from Palestine in agricultural matters. It might be a different question whether in each case each name in the Gezer tablet refers to a different month. Might not, for instance, ll. 5–6 refer to the same month? As mentioned above, the list in V R., pl. 43, has six designations for each month. Of interest also is the fact that before each month-name ירח is written. In the Babylonian calendar, too, the ideogram for *arḫu* is placed before each month.[2]

Another result that follows from this comparison is that the Gezer tablet is complete (*see* also Gray, *l.c.*, p. 31). Only seven or eight months are of agricultural importance, and the object of this calendar was to give only these names. If it had contained other month-names too, those names would have been placed *between* some of the present names. An interesting question would be: what is the relation of the Gezer calendar to the Babylonian calendar? But I am afraid that it would be very difficult to give a definite answer. There may have been agricultural calendars in the whole of Western Asia, with slight variations in accordance with the conditions of the country. Agricultural names of the months are no doubt the earliest. The Gezer calendar is most probably much older than the inscription itself. To this fact, too, the Babylonian parallels seem to point.

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[1] I may be allowed to say here that in accordance with the request of the Editor I had to get these remarks ready for print in a very short time.

[2] It is remarkable that in V R., pl. 29, the month-names Nisannu, Aiaru, etc., have not got *arḫu* before them.

Further investigations in this direction may throw more light on the Gezer tablet as well as on the Semitic calendar in general.

JEWS' COLLEGE, LONDON, *March 7th*, 1909.

NOTES ON THE OLD HEBREW CALENDAR-INSCRIPTION FROM GEZER.

By PROFESSOR GUSTAF DALMAN, Jerusalem.

TAKING the reading of Prof. Lidzbarski as satisfactory, I make the following remarks :—

1. *Āsīph* is not fruit-harvest, but means *in-gathering.* In the month Tishri (October) the fruit-*harvest* finishes, and the fruit is gathered *to the house.*

2. The month of sowing is either November or December. Perhaps December is meant, then the sign between *āsīph* and *yeraḥ* might mean that one month is wanting.

3. *Lāḳīsh* cannot mean "aftergrass" at this time of the year. It is either the "late sowing," which begins in February, or the preparing of the fields for "the summer seed," more probably the former. Then February was meant, and the sign before this month could again mean that one month is wanting.

4. Indeed flax could not be cut, but it may have been pulled out with the help of a hoe. According to the Mishna (*Peah IV*, 4) the hoe was in frequent use at the "pulling out" in harvest. The hoe is here called *ḳardōm*, which was in use both for hewing wood and digging, like the *ḳaddūm* of the Arabs. I should read *ʿᵃṣād* and *pishtā.* March must be the month indicated.

5. The month of the barley-harvest, without doubt, is here April.

6. The "harvest of all" may mean the time when, in all parts of the country, harvest is going on. This is true for May.

7. *Zāmīr* can, neither here nor in Cant. ii, 12, mean the first pruning of vine, which is done in March, but the second pruning in June or July. Here June is meant. The knife or sickle used in pruning is still called *zābūra* in some parts of Palestine, which reminds one of the Hebrew *zāmīr.*

8. The month of fruit-harvest will be July. In the calendar of the Beduin, the three months of *ḳēḍ* are June, July, and August. Then July may be called the month of fruit-harvest *par excellence.*

Now August and September are wanting to make the year complete. The א and ב at the margin may be a hint of these two months.

I find it most probable that the dubious sign before *āsīph*, *zeraʿ*, *lāḳīsh*, *kōl*, and *zāmīr* is ה, as the article is very necessary in these cases. The article is not used before *shĕʿōrīm*, as it is never done in the designation of barley-harvest and wheat-harvest in Biblical Hebrew, evidently because it was a very common expression. The same will be true about *yerach ḳayiṣ* without the article, although we cannot prove it.

JERUSALEM, *January* 22*nd*, 1909.

[NOTE.—Too late for more than mention, we have received a proof of an Article by the Rev. Father H. Vincent, written for the *Revue Biblique*, on the subject of the Hebrew "Calendar" Tablet, which will appear in the next issue of the *Revue*, and of which we hope to give an Abstract.]

NOTES FROM DAMASCUS AND THE ANTI-LIBANUS.

By the Rev. J. E. HANAUER.

DAMASCUS, its scenery, surroundings, people, bazaars and mosques, have been so often described by travellers and in guide-books that it seems superfluous to attempt to write any more about them. My apology for submitting the following notes is, that though they refer to matters of very trifling significance and importance, yet they were things new to me who had never, previous to March, 1908, visited Damascus, and they struck me by their novelty and quaintness in a manner in which they did not seem to have awakened the attention of others who did not, or perhaps from a lack of a knowledge of Arabic could not notice them.

A person acquainted, as the writer was, principally with the Arabic dialect in use in Jerusalem and its vicinity, finds the curious drawl with which the Damascenes close their sentences very odd. Equally strange are some of the idioms and expressions. The substitution of an "o" for "a" by many of the lower classes in pronouncing words may safely be attributed to an Aramaic or Syriac influence. Dr. Bliss has in a former issue of the *Quarterly Statement* (1890) described Ma'alula and its dialect, and residents in Damascus tell me that in some of the villages in the district to the north the vowels used vary in every case in pronouncing the very same words.

Connected with the language-question is that of the vigorous and maledictory nature of prohibitive notices written in large letters on walls in various parts of the city. In Jerusalem, a notice forbidding anyone to pluck the flowers or fruit in a garden is generally couched thus: "Behold with thine eye but touch not with thy hand," but at Damascus the notice always commences, "Accursed, and the son of one accursed, be he who," etc. This commencement-formula reminds one involuntarily of Ebal and Gerizim, the inscriptions on Phoenician sarcophagi (Eshmunazar's for instance) and Shakespeare's epitaph. The expression "God is your steward" is also one not often used at Jerusalem.

From philological curiosities I now come to novel sights in the public roads and market. Some of the articles of domestic furniture differ in shape and character from those seen further south. The *leben*, for instance, is never brought to the Jerusalem market in cylindrical buckets made of willow or poplar wood, nor are the oil-skins made into a shape something like those of jars, nor would any respectable *fellahah* venture to ride behind her husband and astride the same animal as is done here, and nowhere, except in the Damascus district, have I seen frogs sold for food, nor yet truffles, tarragon, or the small plums called "generic." I specially mention truffles because of the curious stories told about them. They are said to grow wild underground in the desert, the only persons able to detect their presence being the mysterious and poverty-stricken "Arab eṣ-Ṣŭleyb" (عرب الصليب), who dig them up and bring them to market in considerable quantities. The truffle, it is popularly said, is only found after thunder-storms, and grows where the lightning has struck the desert sand. The Arab eṣ-Ṣŭleyb, it is asserted, live solely by the chase, dress themselves in garments made of gazelle-skin and bear the name "Ṣŭleyb," or "little-cross," because, although nominally Moslems, yet they wear small crosses under their garments, and are the descendants of a tribe of Christian Bedu, who many centuries ago were forcibly converted to Islam. This account, which savours of folk-lore, is all the information I am, at present, able to furnish on this subject.

Close to the dilapidated tower, built by Melik Shah, at the north-east corner of Damascus, is the ruined mosque of Sheikh Raslan (more properly Arslân), occupying a site on which, according to old travellers (Pococke, II, i, p. 121; Schubert, III, p. 299; and Robinson, III, p. 463, footnote), there formerly stood a church of St. Simeon Stylites, and, before that, a temple of Serapis. I call attention to it because of the curious local Moslem and Jewish legends therewith connected.

According to Murray (1868), p. 455, quoted in other Guide-books, Sheikh Arslân was a Mohammedan poet of some note and of the time of Nureddin. Other accounts, representing the popular local notions, were, however, given me by Moslems who came up whilst I was photographing the ruined shrine, and afterwards by different Jews to whom I showed my photographs. (*a*) My first Moslem informant in answer to my question as to who Sheikh Raslan was, and what he had done, readily answered that he was a "Mujahid," or soldier of the wars of Islam, and was buried here. It was clear from this that he had somewhere heard of the exploits of Arslân, who, however, does not seem, as far as I can gather from reading, to have ever visited Damascus. This statement, however, was promptly contradicted by another Moslem the caretaker of the adjoining Moslem cemetery. He asserted that Sheikh Raslan himself is not buried here, but that the makâm marks the sepulchre of two Nazarene welis, or saints, both of them bearing the name of Sim'an. One was a Habashy, or Abyssinian, who had carried Sayidna 'Isa in his arms when a child, and the other a miracle-worker who had restored the sight of No'man the king, whose palace used to stand close by, where till recently there was the leper-settlement. "This No'man," he continued "was an Arab king who, hearing of Sim'an, came to him and said, 'I hear that you assert that 'Isa, to whom you pray, can cure the lame, the blind, and the halt. If this be true, pray to him on my behalf, and I vow that if he restore my sight I will become a Christian.' His request was granted and henceforth he distinguished himself by helping forward the religion of ‘Isa.” The caretaker further stated that the two Christian saints buried here now and then awake, leave their graves and are seen by living men. He himself had obtained a glimpse of them. It was one evening, some time after sunset, that he noticed two tall men, one of them dark-skinned, and the other dressed like a Greek priest. They were standing together close to a barred window which he pointed out to us. Not realizing who they were he saluted them. They smiled in return, but did not otherwise answer his salutation, so he passed on his way, but the instant his back was turned to them they burst into loud laughter. He turned round to see what was the matter, but was astonished to find that they had vanished, nor did he see them again though he searched every nook and corner where a person might be in hiding. So he realized too late who the couple were. Had he but recognized them in time his fortune would have been made, it being well-known that if welis appear to living men they will grant the latter anything and everything they ask for.

I relate this because it seems to bring out two points. The first is that a tradition concerning a church of Simeon Stylites, the existence of which was doubted by Robinson (see reference above), still lingers amongst the people at Damascus. The other point is that it appears from history that of various Ghassanid rulers named No‘man, there was one who was converted to Christianity. The legend perhaps refers to him, and the traditional House of Naaman, now razed to the ground, but which till recently used to be pointed out to tourists, may have been the site, not of the dwelling of the famous leper mentioned in Scripture, but of this or some other Arab ruler of a similar name.

(*b*) I now come to the Jewish legends of which I have heard variants, but which are in substance as follows:—“In ancient times, before the era of Mohammed, the Jews of Damascus were dreadfully persecuted by their Christian fellow-citizens and at last expelled altogether. When the Moslems took Damascus, Omar (*sic*), who favoured the Jews, allowed them to settle in the neighbouring village of Jôbar, where they still possess a synagogue. Later on, they were allowed to settle again at Damascus, but were exposed to annoyance from the Mohammedans. So severe did the persecutions become that ten eminent Rabbis, of whom Sheikh Raslan was one, and Sheikh Muḥyeddin (whose shrine is shown at Es-Ṣâlaḥîyeh) another, met together, and after solemn deliberations, prayed to the Most High for permission to devote their own souls to destruction in order to save their people. A voice from Heaven (*bath kôl*) approved of their petition and assured them that they would be endued with power to work miracles. Hereupon they assumed the Moslem garb, and professing to belong to the number of the 'Sohabah,' healed many sick folk, thus gaining such influence amongst the Mahommedans that they were entrusted with the custody of the original manuscripts of the Koran. These they revised, inserting certain passages which inculcated the duty of tolerating the Jews. When Sheikh Raslan died he was buried where his shrine stands, but his soul has no rest, and being now in the condition of a lost spirit he seeks to injure and molest the Jews quite as much as he sought to benefit them when he was in the body. Thus his *gilgôl*, or wraith, has been known to waylay a Jewish funeral and make the corpse so heavy by his settling upon it that it became impossible for the bearers to carry it to the burial ground till a Rabbi from Jerusalem, who fortunately happened to be present, pronounced an adjuration which compelled Sheikh Raslan's sprite to promise never to repeat the trick."

"On another occasion the lost Rabbi's soul took the form of a broken jar lying in the roadside near the shrine. A Jew, who when passing by happened to strike it with his foot, was much surprised to hear it speak to him and tell him that if he took it up and placed it near his door-step it would make him very rich. He did so and, sure enough, every morning found several gold coins on his threshold so that he speedily became wealthy. So impressed was he with this, that, at the spirit's bidding, he took it into his house; first of all he kept it hidden in a box, and then, in accordance with its directions, placed it in a cupboard with glass doors before which he had a lamp burning day and night. His wealth, the gift of the devil he had taken into his dwelling, became very great. He would probably have eventually been led by the potsherd to worship it, had not another Jerusalem Rabbi, whom he had invited to be his guest, detected the evil source of his riches and succeeded in persuading him to break the jar to small pieces and grind them to powder, which he scattered to the four winds of heaven. As a result his wealth diminished as rapidly as it had accumulated and he became very poor. His Jewish brethren in Damascus and other places however, at the instigation of the Rabbi, sent him enough pecuniary help to enable him and his family to live in comfort all their days."

At the end of July I removed with my family to Blûdan, a mountain village in the Anti-Libanus, about thirty miles north-west of Damascus and, as was ascertained some years ago by the late Prof. West (see *Quarterly Statement* for April, 1891, p. 150), about 5,140 feet above sea-level. The village, situated high above the beautiful plain of Zebedâni, is described by Murray (p. 525) as "picturesquely situated—vineyards clinging to the steep acclivities; apricots and walnuts, olives and almond trees, blending beautifully their variously tinted foliage; hedges of white roses winding out and in among the trees and lining the narrow lanes; and rills of limpid water leaping and murmuring wherever we turn. The noble view it commands adds to the attractions of this mountain village."

When I came here I took it for granted that the whole district around the village had been thoroughly explored and described, and was therefore agreeably surprised to discover, a day or two after my arrival, that there were many things of interest of which I previously was ignorant, and to which I would venture to call attention. I have indeed been told, since I came here, that the late Prof. S. Ives Curtiss spent some time at Blûdan and described its antiquities, but I have not yet had an opportunity of reading his book, and the observations and notes I now offer are the records of my own impressions unbiassed by previous reading. This, of course, will lessen their value, but such as they are, I crave the reader's kind idulgence for them.[1]

The threshing-floors of the village are situated to the south of it, and going there the day after my arrival in order to get a photograph of people using the "*norej*," or threshing-sledge, I was surprised to find that the threshing was going on close to, and amongst the ruins of a Byzantine convent. Its name, as one of the villagers told me was "Deir Mar Jirius," and it had been destroyed by El Melek ed-Dhaher many hundred years ago. It therefore dates back to the thirteenth century.

I forward herewith a sketch plan, drawn to scale, of the old church which occupies the north-east corner of the ruin. The interior space was, as the peasant above referred to told me, cleared about the middle of last century by the Christians of Blûdan, and they hoped that with the assistance of the Patriarch of Antioch, resident at Damascus, it would have been rebuilt; but the massacres of 1860 put a stop to the design and it has lain desolate ever since. However, on the Feast of St. George they assemble here, repair the rustic altar with some of the loose stones lying

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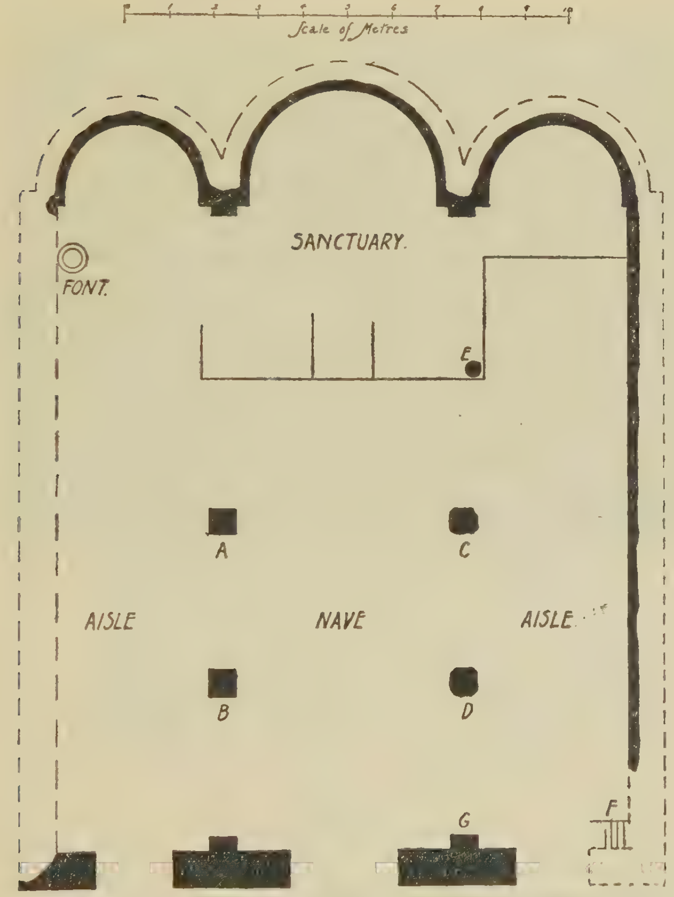
[1] [*See* CURTISS, *Primitive Semitic Religion To-day*, pp. 44, 46, 82, 259.—*Ed.*]


CHURCH AT BLÛDAN.

A.B.	SQUARE BLOCK PEDESTALS IN SITE.	C.D.	DRUMS OF COLUMNS ROUGHLY HEWN SQUARE
E	BASE OF SMALL COLUMN IN SITE	F.	ENTRANCE TO CHAMBER SAID TO HAVE BEEN CHARNEL-HOUSE
G	PILASTER WITH CARVED CAP.	▨	PLATFORM ABOUT 0·25 HIGH IN FRONT OF MIDDLE AND EASTERN APSES

about, and the village priest holds a "Kŭddas" or "Eucharistic" service and baptizes infants in the ancient font shown on plan.[1] The apses, partly rebuilt with loose stone, but roofless, are clearly seen, and two of the entrance gates, but the latter are in a very rickety condition and I should not wonder if the storms of next winter bring down the pointed arch of the greater one. As there were several things that seemed curious about this church I not only took measurements, but also some photographs. Meanwhile, I would note in the first place that it seemed strange to me to see well-defined crosses of the Order of St. John, with the eight points cut not only on several small mediaeval capitals, but also on lintels, a pilaster cap, and other well-hewn stones, in the church, and elsewhere amongst the ruins (Fig. 2). Is it possible that the Hospitallers had an establishment scarcely thirty miles distant from Damascus, and actually dominating the road past Zebedany? Another point that

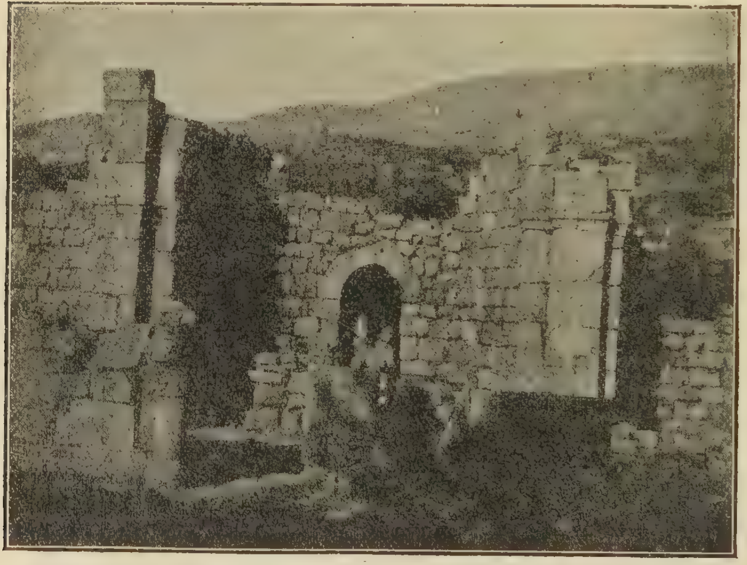
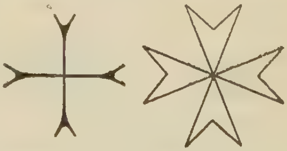


Fig. 1.—Church at Blûdan, showing rustic Altar and Hearth.



[1] The water for baptism is heated on the hearth-recess shown in Fig. 1 behind the rustic altar in the central apse.

struck me was that the church, though now in ruins, seems to have been several times destroyed and roughly rebuilt with large stones taken from some more ancient edifice. Thus the plan shows that the square piers A and B were part of the original church, whereas C and D were simply fragments of columns, originally about three feet in diameter, which had been very roughly squared and made to do duty in order to match the well-squared A and B.[1] As a result, the spaces between the piers A and C, and B and D, were five centimetres different. There were, besides, other marks of a lack of symmetry. Being curious to know where

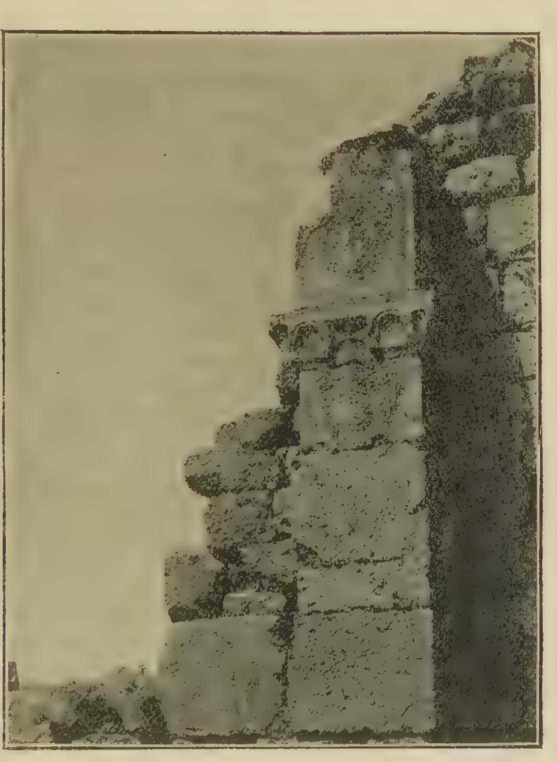


Fig. 2.—Church at Blûdan. Pilaster with carved cap.

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[1] These piers A and B are 72 centimetres square. Some column-shafts, originally cylindrical, had been hewn into an octagonal form for use in the church.

the great building which furnished large stones and columns for the church had stood I made special enquiries and was directed to a garden just on the western verge of the village and bearing the startling name of Bustân Bacchus (بستان بآخُص). A ruin, of which only a few courses of one corner still remain, had, I was told, furnished the hewn stones and fragments of columns, which I had observed not only in the church, but also in garden gates and houses in the village. The owner of the garden also informed me that when digging here he had found an ancient wine-press and a large cistern close by. He had also dug up entire some large jars, but they were afterwards broken up.

By kind invitation of the Rev. Stuart Cranford my youngest son and I joined him and party on a visit to Deir Yûnan (pronounced locally "Yunon"), a ruin on the summit of one of the highest peaks of Anti-Libanus and on the west side of the valley running up north from Blûdan (pronounced locally "Bludon"[1]). It took us the greater part of two hours to reach the pass west of ‘Ain Mŭ‘allaka and just above the village of Sŭrghaya. We were here fully 2,000 feet higher than Blûdan. Leaving our animals in the pass, we climbed the end of the hill south of us and in about ten minutes reached the summit. It was the middle of August and I was surprised to find reaping still going on at ‘Ain Mŭ‘allaka. The remains on the top of the house-gable shaped ridge of Deir Yûnan belonged to at least two different periods. We first came to a great, square, and entirely ruined building which had been constructed of stones of different sizes, some few about 18 inches cube, but most of the others about 3 feet and upward. Amongst those heaped at the south-east corner I was shown a small pedestal about 3 feet high. On one side it has an inscription so weathered that it was impossible to copy it or even to tell what language the letters belonged to. Mr. Cranford tells me that last year he found and removed to the Museum of the Beirut College a stone bearing about half of an inscription in Greek, of a rather late date. Unfortunately he did not remember the exact year, but was under the impression that it was of the fourth Christian century. At the south-west corner of the ruin is the mouth of a cistern closed with a large block of stone, and close to this a stone which had formed part of a cornice. It was 1·42 metres long and ornamented with flowers carved in the intervals between five projections suggestive of ends of rafters. These projections were all, with one exception, mutilated. The one which had not its surface broken was weather-worn and seemed to have traces of a rosette. I am under the impression that "metopes" would be the proper word to describe these projections. The lower portion of the block was buried amongst stones. In a depression or valley head a few yards to the south of the first ruin is another, evidently more ancient, and built of much larger and well-hewn stones from four to seven feet cube, all piled up in confusion. It had probably served as the quarry from which those in the first building had been taken. Just west of it, in an enclosure with ruined walls, is a large well-squared stone about 6 feet square and 3 feet high, which seemed to have served as an altar. At its foot, amongst the chippings on the western side, my boy picked up a bronze arrow-head that was lying on the surface. A circular basin cut in a rough stone, and having a drainhole, stands beside the larger stone. Behind and higher than this supposed altar stone, and a few yards south-west of it and on the very top of the peak, are the remains of a solid platform of well-hewn stone reaching quite to the edge of the precipices overhanging the deep valley through which, several thousand feet below, runs the Damascus–Beirut Railway. This platform seemed to be built on top of two others formed either of Cyclopean masonry, or simply broken rock terraces one above the other: which it was I could not determine. On the uppermost platform are strewn what seem to be the remains of an altar built of hewn stones of large size. One of these, broken across, was once part of a shallow four-sided trough that perhaps was part of the altar table. This fragment was about 2 feet 6 inches square. Another large block close by had a carving as if for the corner moulding of a great door-way hewn into it. If the structure on the platform was not an altar, I can only suggest that it may have been a beacon hearth. I have been told by natives that before the installation of the electric telegraph, half a century ago, the Druzes on the Hauran and Lebanon respectively informed each other of important movements by signal fires on Hermon and Jebel Ṣunnîn, and in like manner the Government had watch-towers in view of each other on prominent heights from which the approach of a Bedouin raiding party could be announced to the country-side in time for the inhabitants of endangered villages to seek a place of safety. The Rev. Stuart Cranford, who corroborated this information, tells me that Deir Yûnan is in direct view from the Cedars, and that some years ago, when Prof. West was determining the altitudes of various peaks on the Anti-Libanus, he and a party from the Beyrout College, who by a pre-concerted arrangement were encamped at the Cedars, successfully signalled to each other one night with flash-lights.

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[1] Exactly like the English words "blue dawn." Yûnan would be thus represented in English spelling "you nawn."

The mention of signalling reminds me of something else which have observed nowhere but in Damascus, and which, as I forgot to speak of it in my preceding notes on that place, may very well come in here. Being one day on the roof of a house overlooking a considerable part of the city, I was surprised to see a pole with a cloth or piece of old sacking suddenly rise above one of the neighbouring roofs and being waved violently to and fro. Thinking this to be a signal of some sort I looked around, and, sure enough, over other roofs in different directions I saw other pieces of cloth being waved. This roused my curiosity and on mentioning it to an acquaintance I was surprised to learn that the waving of the cloths was carried on by pigeon-breeders in order to prevent their flights of decoy-doves from returning to their cotes before the proper hour for feeding, when they generally bring birds belonging to other cotes with them. The strangers are then secured by the pigeon-breeder and kept imprisoned till they have made nests of their own, after which there is no fear of their returning to their first owners. When I remarked that such a procedure was dishonest, I was told that nobody in Damascus thought it so, and that it was a well-established custom, "you may lose a couple of birds to-day, and gain three to-morrow, just as in trade you must expect to gain or lose." When I remarked that I considered this use of decoy-birds in order to lure away those of one's neighbour a shameful trick, I was told that the Damascenes are notorious for their craft and wiles, the reason being, as is popularly said, that "when Iblis first started on his career of mischief he took with him, by way of a stock in trade, seven sacks filled with all kinds of frauds, deceits and stratagems. Six of these sacks he disposed of to the people of Damascus, leaving only one sack to be distributed in other parts of the world."

To return to Blûdan. The district seems to be rich in remains of classic and pagan times, and I greatly regretted my inability to visit each in turn. In the valley north-west of the village and forty minutes' walk distant, descending all the way (it takes a much longer time to climb back), are the ruins of a small building of the Greek or Roman period. Only the lowest courses on the east and south are still *in situ*. On the east it is 10 metres long and formed of stones, all of which are 27 inches thick and several of them 6 feet long. On the south the side consists of one great monolith, 6·70 metres long. It is indeed now broken through in several places, but the fractures show it to have been originally one stone. In the middle of it is a cutting marking the doorway and threshold, 3·50 metres wide. Just inside is a landing 2·11 metres long and 0·90 metre wide. It is either rock or the top of a great boulder, and from it five steps lead downwards into the earth. Possibly there may be a sepulchral chamber at the bottom, but it would need a good deal of work to discover it. Somebody had been digging here some time before our visit, and we found the fresh hard clods of caked red earth heaped in the middle of the ruins. The building seems too small for a temple. Perhaps it was a mausoleum. That it had been destroyed by an earthquake was evident from the way in which the massive and originally monolithic

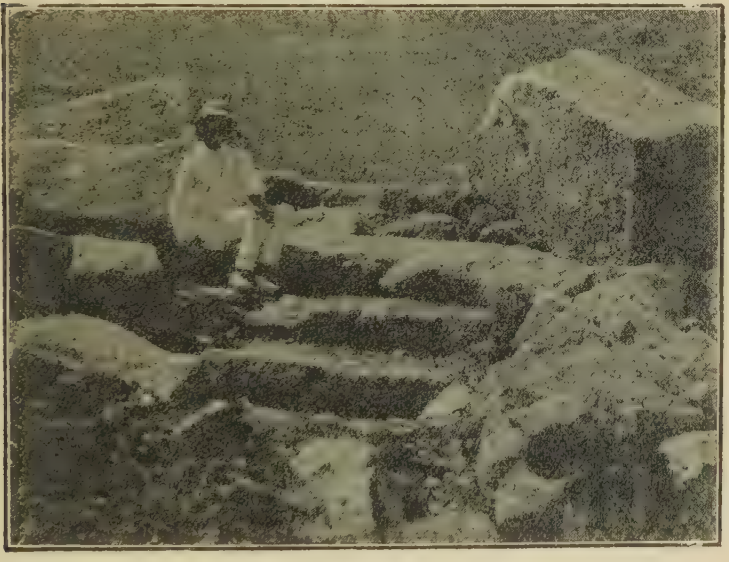
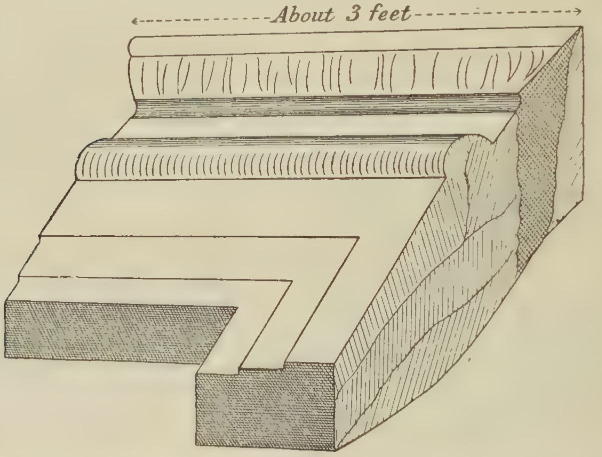


Fig. 3—Steps at Deir Inḥaseh.

lintel-stone had been flung to the opposite end of the edifice and now lies overturned across the ruin at its northern side. The broken gate-posts lie at right angles to it, along the eastern wall, one inside, the other outside the latter. I measured one broken fragment. It was 9 feet long. The gate, when entire, was, I think, from 12 to 15 feet in height. The accompanying rough sketch will give an idea of the general ornamentation of the gate. It represents a fragment of the great lintel, about 3 feet long. There was a sort of ledge or shelf over the doorway such as are seen in modern European-built houses in Palestine. The ruin, situated not more than two or three hundred yards from the railway-line, is called "Deir Inḥaseh," or "Copper Convent," because, as some peasant boys on the spot told us, a copper vessel was, some years ago, dug up here and afterwards sold in Damascus. On the top of a low foot-hill about a quarter of a mile to the north and beyond a line of small fountains gushing from the sloping terrace at the base of the overhanging mountain towering to the east are the ruins of an ancient village, known only as El Khorbeh, "the ruin." Round its eastern, southern, and northern sides are many large boulders. They must have fallen from the cliffs above many centuries ago. That they are so old is proved by the ancient graves sunk into their upper surfaces. I photographed one of these boulders, not so much because it contained three such graves side by side, as because a few yards in front of, *i.e.*, west of it, are the broken fragments of



a great threshold (or perhaps lintel), much worn, but seemingly *in situ*. We could detect no other traces of the large building to which this originally belonged. At the north-east corner of the ruins there is another huge boulder, about 20 feet high, and having at its south-west corner, but facing south, a small niche about 2 feet 6 inches high, and apparently intended to receive a small statue. We searched amongst the surrounding stones for fragments of this idol, but in vain. We noticed a good deal of old pottery, apparently Roman-Greek, and besides, fossils of exactly the same form and kind as those abounding in Judea, at Bettir, Neby Samuel, etc., and saw a great many clumps of what seemed iron ore, and ferruginous sandstone.

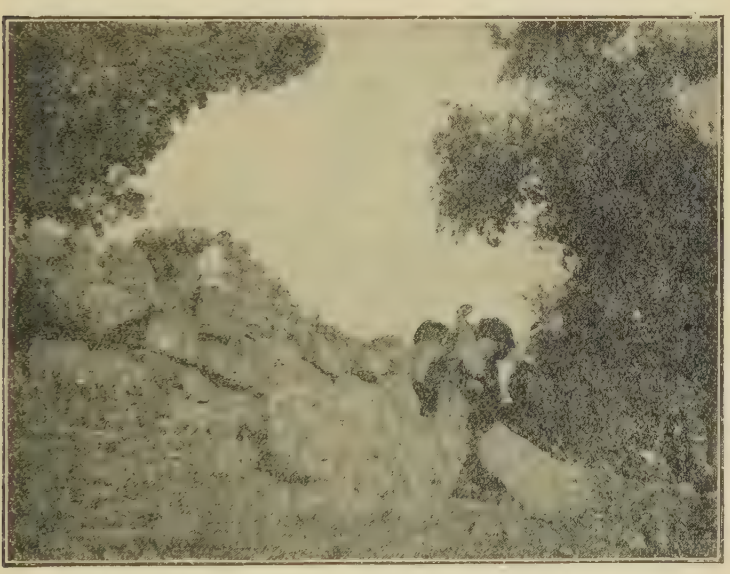


Fig. 4.—South Side of the terrace at the "Mother of Potsherds."

Besides Roman-Greek there are antiquities of a much older character in the district. I have been told of a great stone which is said to be worshipped by the Moslem fellahin at Neby 'Abdân, near Zebedâni, and on a steep hill-side about one mile south of Blûdan, I visited a makâm, or sacred place, called "El 'Areija Om Esh-Shaḳaḳîf," or "the Little Lame Mother of Potsherds." The place consists of an artificial three-sided terrace built up with large stones and having on its top at the western end a stone circle, the rough blocks composing which are 60 centimetres high on an average. Only the western part of the circle is recognizable, the eastern being apparently buried under accumulated rubbish and broken pottery. A grove of old oak trees overshadows the whole. The place derives its name from the sherds of *new* jars lying about. It is visited by Christian as well as Moslem women from the villages in the surrounding district who break *new* jars in fulfilment of vows. Old jars are not acceptable to the female saint who is worshipped here. I was gravely informed that on one occasion a woman from Zebedâni, at the foot of the hill, offered a new jar but did not break it as she should have done, and was surprised, when she went home, to find the vessel follow her of its own accord. A missionary lady whom I met here at Blûdan told me that this grove and platform is visited annually every spring by religious processions. The Moslem procession resembles that seen at Jerusalem at the Neby Mousa festival, and is accompanied by the same show of dancing dervishes, striking themselves with knives. This processional festival lasts four days, according to a native informant, and is connected with the ceremony known as the "Da'aseh" (دعسة), when a holy Sheikh rides over the prostrate bodies of a crowd of fanatic Moslems. It visits in turn a place called "El Khan," another named "Kursi El-Melek," which I shall presently speak of more particularly, and passes "the Lame Mother of Potsherds" on its way to the shrine of Neby 'Abdân above mentioned. I suspect that the breaking of unused earthen vessels by females at Om Esh-Shaḳâḳîf may be the survival of some ancient form of gross nature worship, such as that of Mylitta or Astarte, and the jars shattered symbols of the nameless sacrifices connected with the impure ritual.

On the slope of another hill about six miles (two hours' ride) from Blûdan, and in full view, not only from thence but also from every part of the Zebedâni Valley and the hills on either side of it, is another old monument of primitive heathen worship. It consists of a huge rock-pinnacle perched on the very edge of the precipices bordering a sort of hill-bastion or terrace, situated a couple of thousand feet at least above the village Medaya. It towers, as seen at a distance, like a great reddish and grey obelisk or conical pillar, dominating the wide valley below. I was struck by its appearance when I caught the first glimpse of it, a few minutes after the train from Damascus had left the station at et-Tekieh, and my interest was increased when, on enquiry, I learnt that it is known all over the country-side by the most suggestive name of "Kursi el-Melek" or "Chair of the King." "Chair of Moloch" would be an equally correct rendering. This landmark is surrounded by a grove of sacred oaks and connected with a smoke-blackened cave where a lamp is kept burning all night. To it the Moslem peasants bring offerings of oil to propitiate the favour of the "weli," or "saint," whose presence haunts it, and who has shown himself now and then to men even, in the form of a huge snake. Other names for this site are "Ayat el-Kursi" *i.e.*, "the Sign of the Chair," and "Kela'at el-Kursi," or "Boulder of the Chair." It is also sometimes called "Kursi en-Nebi," "Chair of the Prophet," because the Moslems of the district are popularly said to believe that the founder of their religion sits there as president of the nocturnal séances of his ancient companions, the "Sohabah." This interesting information was given me by the Rev. Stuart Cranford and other people at Blûdan. I made a point of visiting the place and took photographs of the great stone, both as seen from a distance and close at hand. On getting near it I found that the "Kursi," when viewed from the south-east, somewhat resembles a huge arm-chair, hence its name. It is fully 4 metres in height, not counting the precipice on the very edge of which it is perched with its back to the Zebedâni plain. When seen from the west and north, therefore, it looks like a great cone or obelisk, as above stated.

There are two roads from Blûdan to Ayat el-Kursi. The upper one, we were told, is steep and stony, so we took the lower one. Leaving the village on our left, we descended southward for half an hour to 'Ain Kibri. Just before reaching it we passed on the right the ruins of a village of the same name, and by the road-side under, and around a great tree, the ruins known as Mar Elias. The traces of the foundations of a building with the outlines of an apse can be made out. There were also building-stones and the shaft of an eight-sided column. Inside the apse was a curious modern "makâm," or sacred place. It consisted of a circular enclosure of loosely piled stones. The space enclosed was about 4 feet in diameter, not more, and the wall about 2 feet high. This spot is directly beneath the "Mother of Potsherds," and west of the latter. Our donkey drivers told us that people, when any of their relatives are sick, etc., etc., often vow to light a lamp here overnight in case of their recovery, or on their safe return from a journey, etc. Still descending from el-Kibri, we crossed about five minutes later the copious stream coming from "'Ain el-Jarjonieh." The source, we were told, is at the further end of a cave so deep that it would take one half an hour to reach its end.

From "el-Jarjonieh" the ascent begins, gradual at first till, having passed the village of Ibḳîn, we reached Imdâya, or Medaya. The villagers were busy here, as also at Blûdan, in preparing provisions for the winter. The house-tops were covered with boiled wheat laid out to dry before being ground into *bŭrghŭl*, sliced tomatoes were spread on boards for the same purpose, and beside the house-doors and under the trees groups of peasant women were gossiping, whilst all the while each was busy stuffing leaves of poplar, vine and mulberry into the mouth of a black fat-tailed sheep that crouched beside her, and was being fattened in order, before the cold weather sets in, to be killed and boiled down in its own fat into "*Kawârmâ*" for winter food. From Imdâya the ascent to El-Kursi is very steep, and on our returning we were glad to walk down the hill rather than ride. Whilst passing through the village we noticed an old monolithic gate-post, about 5 feet in height, upright in the ground just outside the corner of a modern house, and a little further on a fragment of a good-sized column with traces of an inscription. As the sun was just setting we could not stop to examine this more closely. Two letters, a Π and an H, were all we could make out, the rest of the writing being buried. It was dark when we got back to Blûdan. The journey to the Kursi took us two and a half hours, the return, one and three quarters.

Since writing the foregoing notes on the ruined church at Blûdan, the Greek village-priest, who is desirous to get it re-built and a school-house adjoining it, and who has already collected about forty pounds for this object, related the following legend which, he says, is current in the district and connected with the church and convent.

"A man of Blûdan happening to cross a field was attacked by a fierce bull. Being sore pressed he snatched up a stone and dashed it with all his force against the creature. It broke through the animal's ribs and out at the other side, killing the beast on the spot. Astonished at the result of the blow, the owner of the bull picked up and examined the stone with which the bull had been killed. He found that it was a sharp jewel (جوهر *sic*) and took it down to Zebedâni, where it was made into a sword-blade so trenchant that its owner became irresistible in warfare. He became finally an emir of the district and left his sword as an heirloom in the family. One of his descendants, however, having murdered a man, was pursued by the whole male population of Zebedâni, and fled to the church and convent of Mar Jirius seeking sanctuary. As the monks refused to give him up to the clamouring multitude, the latter sacked and destroyed both church and monastery. What became of the wonderful weapon no one knows."

The annual pilgrimage to Saidnaya took place during the last week of our stay at Blûdan. I did not visit the place. It is described in Murray's *Guide* (1868, p. 466–7). The following legend, related to me by a Damascene, is not given by Murray.

"The Emperor Justinian when hunting in the district north of Damascus caught sight of a snow-white gazelle with golden horns. He immediately gave chase to it, but it successfully eluded pursuit, and finally led the hunter to the spot where the church of Saidnaya now stands. There it stopped and was suddenly transformed. Instead of the gazelle the emperor beheld the Virgin, who commanded him to erect the church to her honour." One is tempted to wonder whether the legend conceals a yet older one, possibly connected with Diana or Artemis.

From the preceding notes it is clear that there is a great deal of folk-lore current in the Damascus district. I have not yet visited Helbon. Its people have a reputation for being very silly, and I find that the stories told to illustrate this greatly resemble those related of the people of Deir Es-Sinneh, near Siloam. One of these, about the moon, is identical with that related in *Tales Told in Palestine*, p. 337, but has a different sequel.

I enclose two photographs of a curious slab of basalt lying in front of a house door not far from the Victoria Hospital. It is about 3 feet square. I at first thought it might have been the top of an altar, but close examination showed that the hollows, now full of earth, go right through the slab. No one knows where it came from. It was placed there by the man who built the house over thirty years ago. Was it, perhaps, a perforated window?

In the hedges at Blûdan I noticed a thorn-bush which I have not seen elsewhere. The natives call the curious seed-vessels "plates of the ghouls" (صحون الغيلان).[1]

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[1] The plant is "Christ's Thorn" (*Paliurus Aculeatus*).

P.S.—At the risk of being thought trivial and fanciful I would call attention to the curious resemblance between some of the names mentioned in the preceding notes and certain well-known mythological ones. Thus with Deir Jûnon compare Juno, with Bustân Bacchus compare Bacchus, and with Imdâya or Medaya compare Medea. 'Ain Jarjonieh, meaning "Well of the place of Jarjon," or the female Jarjon, closely resembles Gorgon. Blûdan, at first, suggested Pluto, as the Arabs do not pronounce the letter *p*, but perhaps the name is the plural of Blota, which in the dialect of Malula signifies a district (*Quarterly Statement*, 1890, p. 97). Just above Blûdan is a fountain "'Ain Ḥazir," which seems to mean "Well of the riddle-solver." The water is said to be medicinal. Was there perhaps an oracle or something of the sort connected with it in ancient times? Finally, I may mention that among the people of Blûdan and the Zebedâni district generally, there is said to be in common use a most abominable expletive which, though Arabic, is identical in meaning with an obscene expression habitually used by low-class Italian navvies and Neapolitan artisans. This information, if correct, would seem to add one more fact to the evidence for the former existence in this part of Syria of gross nature-worship of which the processions at the vernal equinox (above, p. 134) may be a remnant.

RAUWOLFF'S TRAVELS IN PALESTINE, 1573.

By R. A. Stewart Macalister, M.A., F.S.A.

(*Continued from Q.S.*, 1908, *p.* 141.)

We need not reproduce Rauwolff's description of the officialdom of the country he is describing—it is on the whole very much like what a modern follower of our traveller would write. The abolition, or rather suspension, of capital punishment in the modern regime fortunately prevents such gruesome scenes as this:—"By them [the "'Soubashaws'] are examined all criminal matters, and they have "power to examine and put to the torture all malefactors, to make "them confess their crimes. They also accompany the malefactors "that are sentenced and condemn'd by the Cadi, to the place of "execution, to see the sentence duly executed; so I have seen them "often to ride along, but chiefly at one time with a poor malefactor "condemn'd to die, who was cary'd on a camel's back, ty'd with his "back to a cross, with his arms extended, to the place of execution; "and between the cross and his shoulders were put two burning "torches, prepared with bacon, so that the grease run all over his "body, and burnt it severely." He further describes how daily a great number of transgressors were brought before the Cadi, charged with neglecting prayers or fasts, drinking wine, and similar breaches of religious ordinances. These were punished with a fine, or if they had not enough money, with the bastinado, for which they had to pay a halfpenny per blow! This punishment was inflicted in the immediate neighbourhood of the French *Fondique*, the residents in which must have been much inconvenienced by the "miserable "howling and crying" that could plainly be heard in the building.

After several weeks' stay in Tripoli, Rauwolff proceeded to Aleppo, passing through Ḥamâ, which he calls Damant. On the way from this place (where he notices the famous water-wheels) he passed "a strong castle [presumably the Crusaders' fortress of "*Ḳul'at en-Nau'mân*] which it is said the French did formerly build, "that lieth in a very convenient place between the mountains, so "that you must go just by it; but because it is haunted with evil "spirits and hobgoblins, it remaineth unrepaired and uninhabited."

Of Aleppo, Rauwolff writes enthusiastically. The ditches and walls did not quite surround the town, so that one could at any time of night go in and out. In the middle of the city, however, "there is a castle on a high hill, which is strong, large, surrounded "with walls and ditches, and well beset with a good guard." Among the rest of the houses "there is a very magnificent building, which "they say hath cost a great deal of money, which hath for its "entrance a very low and small door, so that one must bend himself "very low that will go into it, but when you come in, you find "there delicate large halls, high open arches, very pleasant and "cool to sit underneath in the summer, waterworks, orchards, and "kitchen-gardens."

Four miles distant from the city was the palace built for the Turkish Emperor "not so stately as so great a monarch deserveth. "In the great garden is a chapel built by the river that runs "through it upon pillars, where the Great Sultan used to hold "conferences with his Privy Counsellors and Vizier-bashaws. It "happened in the reign of Solyman the Great, as the gardiner did "relate to us, that when they were assembled to consult whether it "was more profitable to him to suffer the *Jews* in his provinces or "to root them quite out; after every one had given his opinion, "and most of them were of the opinion that they ought not to be "tolerated because of their unsufferable usury wherewith they "oppressed his subjects; and after the Emperor had heard every "one's sentiment, he gave them also to understand his, and that in "this instance, *viz.*, He bad them look upon a flowerpot, that held a "quantity of fine flowers of divers colours, that was then in the "room, and bid them consider whether each of them in their colour, "did not set out the other the better; and that if any of them "should decay, or be taken away, whether it would not somewhat "spoil the beauty of the rest. After every one had heard the "*Sultan's* opinion, and did allow of it to be true; the Emperor did "begin to explain this, and said, The more sorts of nations I have "in my dominions under me . . . . . the greater authority they bring "to my kingdoms, and make them more famous. And that nothing "may fall off from my greatness, I think it convenient, that all that "have been together so long hitherto may be kept and tolerated so "still for the future; which pleased his council so well, that they "all unanimously agreed to it."

The quarries and rock-cut grottos ("which are above an English "mile long") do not escape Rauwolff's attention. The latter were used as lairs of robbers.

Speaking of the officials, Rauwolff makes, *inter alia*, the following remarks: "We see sometimes in their houses, above all in the "country, several strange shaped earthern vessels, which cover "whole sides of the wall in their rooms, which their relations use "to present them with at their wedding, which to please them, "they use to put up, and to keep there, rather for their remembrances than to make any other use of them. In their kitchen "they have very few utensils, perhaps a few pipkins, pans, and "trenchers, for they boil all their victuals in one pot together, "that their maids may not have many to cleanse, or to put up.[1] "Concerning their cloaths: they bestow not very much upon them,

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[1] As a matter of fact, to save trouble for the servants is about the last thing the people in question would think of.

"although they be well to pass, for they love money so well, that "they will rather spend a whole day in contending for a penny, "than pay it willingly. Wherefore a man that will travel through "these countries, must have his purse well stored, and keep it very "close, that nobody may know its worth, but chiefly he must "have a care of the *Jews*, who are not to be trusted, if you will "escape great danger: they will not only do nothing for you "without reward, but if they suspect you to have any money, they "will endeavour to get it from you. Wherefore those that take a "pilgrimage into the Holy Land, and go in pitiful cloaths, are not "much troubled by them . . . .

"The soldiers . . . . . live on their pay, that is four, five, six, "seven, or eight *Medins* (which are about three farthings apiece) ". . . . . paid them daily, as well in peace as in war time. If they "can get anything else, by excursions and fighting from their "enemies, it is well for them. The soldiers commonly wear white "turbants on their heads . . . . . and put painted paper under them, "believing if they wear them they cannot be hurt nor wounded. "On their turbants they commonly wear crane's feathers, that "others may believe them to be valiant soldiers, and that by their "number people may guess that either they have been in so many "campaigns, or else killed so many Christians . . . .

"I found at Aleppo an ancient queen of Wallachia with her sons "whereof the youngest was born after the king his father's death, "who is maintained by a very small allowance from the Turkish "emperor. She is a very discreet woman, and well skilled in the "Turkish and Arabian languages" . . . . .

"If rich men's sons are circumcised, they make a feast, and roast "a whole entire bullock, into his belly they put a wether, and into "his belly a pullet, into the pullet's belly an egg, and so they roast "them all together, what remaineth they give to the poor."

Aleppo being a great exchange for merchandize in Syria, Rauwolff naturally saw many travelling caravans, arriving daily from Anatolia, Armenia, Egypt, India, etc. Each nation had its own particular khan. In the Persian khan, for example, was to be found "all "sorts of cotton-works," also "great quantity of an unknown manna "in skins, by the name of *Trunschibil*[1] which is gathered from a "prickly shrub," and "costly stones, by the Arabians called *Bazaar*,

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[1] Persian *taranjabîn*. Whether the corruption be due to Rauwolff's evidently imperfect ear for foreign languages or not I cannot say.

"which are oblong and roundish, and smooth without and of a dark "green colour. The Persians take these from a peculiar sort of "bucks [box ?] and use the powder against mortal and poisonous "distempers. There are some that are very like unto these in form "and figure, but not to be compared for goodness: wherefore a man "must have great care that he be not cheated. But there are some "proofs to know whether they are good or no, which a merchant "communicated to me as infallible. Take quick lime and mixt [*sic*] "it in powder with a little of this stone and with water make them "up into a past, when that is dry grind it, if it then remaineth "white it is esteemed false, but if it turns yellow it is good, and "brought from Persia. They also bring hither *Turkey* stones, that "grow almost only in their country, and their king, the Sophy, has "an incredible treasure of them together. Lately so many of them "were brought to us that the prices fell very much; but when the "king heard of this, he immediately forbid that any should be "exported in seven years' time, that so they might come to their "former price again, which seven years as I am informed are now "expired." He also refers to the pearls of the Persian Gulf, and the spices and other products of India. His remarks on the sedentary trades—the grocers, goldsmiths, etc.—and on the itinerant barbers, would suit a modern Oriental town as well as one of the sixteenth century. The slave-market has, however, gone; and a large town like Aleppo would surely no longer be destitute of "a "gunsmith that understood how to mend the least fault in a gun-"lock."

A good deal of rough horseplay went on in the streets. "You "will often see persons which use to push people that do not give "them the way immediately, chiefly if they be Christians; but the "Christians . . . . . prepare themselfes . . . . and when they come "and push them they make them rebound again to one side . . . . "Sometimes also the Turks will lean themselves backwards against "the shops, and when they see a Christian go by they let him fall "over their legs, and so laugh at them; but then the Christians "again when they perceive this, they kick up the other leg of the "Turk whereon he rests, and so make him fall down himself."

"You find also in this crowd several that are in orders, called "*sacquatz*[1] (which commonly are pilgrims that have been at Meccha)

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[1] *I.e.*, simply *saḳḳa'*, a water-carrier. This paragraph is something of a "traveller's tale."

"that go about with skins full of water, and for charity give to any, "nay even to the Christians that desire it. Wherefore you see "many in their peculiar habits, moved thereunto by devotion, that "go all day long among the people to exercise a work of love "and charity to those that are thirsty. They have in one hand a "fine gilded cup wherein they have commonly laid chalcedonicks, "jaspirs, &c. Sometimes also delicate tasted fruit, to keep the "water fresh, and to recreate the people. When they give you to "drink out of it they reach you also a looking-glass with this "admonition, That you shall look yourself in it, and remember "that you are mortal and must die. For this service they desire "nothing of you, but if you give them anything they take it and "thank you, and spirt into your face and beard to shew their "thankfulness some fragrant water which they have in glasses, in a "great pouch tip'd with many brass clasps."

Naturally Rauwolff indulged himself in his favourite pursuit of botanizing in the neighbourhood of Aleppo; but we need not trouble ourselves with his observations, which are rather lengthy, as the flora of Syria has since his day been studied with an accuracy and thoroughness of which he never dreamed. Botanizing was not without its excitement in 1573. On one occasion he had an adventure which he thus describes. While he was trying to secure a certain plant he coveted "a Turk well arm'd came galloping upon "us, to see what we were doing; but when we perceived him to be "fuddled, and that he earnestly set upon us, to make booty of us, "each of us gave him something, according to his desire, seeing "that he would not leave us without, that so we might get rid of "him; then he rode very well pleased out of our sight, and we took "no further care of him. But before I could get the root quite out, "he came back again with full speed upon us, so I bid my comrades "to run to the next olive-trees, and I would follow them presently; "but when I saw him come pretty near me, and found I could not "get the plant whole, I pulled it up as well as I could, and so ran "to my companions. But when I came to the olive-trees, I found "they were run several olive-trees farther, which stand row by row, "and found myself quite alone and destitute, and that I must "defend myself behind the tree; so he came down upon me with "his scymeter drawn, and fetched one blow after the other at me, "which I still declined, running from one side of the tree to the "other, so that they went into the tree and mangled it mightily.

“. . . . . . . [at last] knowing them to be very covetous, to make “myself free again with a piece of money, and to give him a small “silver piece, which in their language they call *saiet*, worth about “three pence or a groat, so pull'd it out, and shew'd it to him, still “standing behind the tree; as soon as he saw it, he gave over, and “beckon'd to me to give it him so I stepp'd to him, and when I “reach'd it to him, he took it. But my table-book fell out of my “pocket when I pulled out the money, upon the ground, wherein “I had recorded many things, which when he saw he would have it “also, but I refusing it, he grew mad, and began to renew the same “game again; then I repented that I did not dismount him when “I gave him the money; yet I consider'd that if I should have “done him a mischief, as he deserved, yet although I had never so “good a cause, I was sure I must be cast, and perhaps to come to a “greater mischief and hurt; so I gave it him, and when he had “received it he was pacify'd and rode away.”

After a protracted stay in Aleppo our traveller started on a yet more adventurous voyage, for Mesopotamia, Babylon, Bagdad, and Mosul; but here he passes for a while out of the sphere of the Palestine Exploration Fund, and we cannot accompany him on his journey. On the 10th of February he found himself back in Aleppo. “I having very well torn my cloaths” he says, “which never came “from my back in half a years time, I had there an opportunity to “rest myself and to procure myself some new ones.”

When Rauwolff was waiting at Marseilles, he had made the acquaintance of one Hans Ulrich Krafft, also bound for Syria. The two men fraternised on the way, and as soon as Rauwolff returned to Aleppo from his journey to Mesopotamia, he sought out his comrade. The latter, however, was not there, having returned to Tripoli. Rauwolff was compelled by business to remain a while in Aleppo, and occupied his time in practising his profession. He has no good to say of his native professional brethren. “They have a “great many Physicians, but they are very unskilful, chiefly the “Turks, which know none but their own language, and so cannot “read the authors of Physick that have writ in another language, “as the Jews can. But, seeing that the Jews are very much “addicted to covetousness, they endeavour rather to promote their “own interests than that of their patients; so that the Turks are “but slightly provided with Physicians, and therefore, rather die “like flies than take advice of their Physicians, chiefly of the

" Jews, which are not contented with a small reward; to this add " also that the Turks never put any confidence in the Jews, and " esteem their counsel but little . . . . . besides all this, the Jews " do not stick close to them in time of necessity, but fly presently " [immediately], and first of all in time of sickness, which certainly " happens once in seven years, if not in five or sooner . . . . as they " have sufficiently experienced in the last plague in the year '72. " . . . . . . It is very much in use among them, that if anybody " doth find himself unwell, another puts his arms cross before him, " and so graspeth him about his back, and lifteth him up and sets " him down again, and shaketh him several times, just as they use " to do sacks with corn, to make them lie the closer and to hold " the more."

On the 5th May, 1575, Rauwolff made his way back to Tripoli. He left Aleppo just in time, for his botanizing excursions round the city had roused suspicion, and the authorities were contemplating casting him into prison as a military spy. When he reached Tripoli he found that Hans Ulrich Krafft had got into trouble, and was flung into gaol, apparently without any special reason; the intervention of Andrew Bianchi, the French vice-consul, prevented our hero sharing his friend's misfortune, and, further, procured him free access to the prison. His efforts on his friend's behalf proved fruitless, and he had to leave him in prison. Meanwhile he himself lived as the consul's guest, and practised medicine on the foreign seamen—the chief malady which he had to treat being what he drastically describes as " violent gripings of the guts, which " generally befell them that were lately arrived, and were not yet " acquainted with the air and diet of the country."

Among other patients, the Maronite patriarch came to be treated for gout, and after some days invited the physician to accompany him back to the monastery. This was so small that the visitor had to be accommodated with a straw-mat bed in the chapel. From thence he visited the Cedars, under the guidance of twelve men from the neighbouring village, who pretended to be much in fear of the " Trusci " [Druzes]—as Rauwolff shrewdly suspected, in order to increase his idea of the danger of the road, and so make him the more liberal in the matter of *bakhshîsh*. There were only twenty-four cedars to be seen, standing in a circle, and two others decayed with age; there were no young trees. After this little excursion he returned, botanizing all the way, to Tripoli, and he then made preparation for a visit to Jerusalem, the last of his journeys in the Eastern countries.

He found four Dutch pilgrims and a Greek Carmelite monk (who had been a patient of his) bound the same way. They chartered an eight-oared boat, provisioned it with biscuits, raisins, eggs, cheese, water-melons, tomatoes, oranges, and wine, and started on the 7th September, 1575. By nightfall they reached Enfeh, which he called *Aniffe*, and, travelling all night they saw Beirût the following morning. He describes it as fortified with strong towers towards the sea, and surrounded with fruitful orchards and vineyards. The Druzes, he was told, were descendants of the Crusaders; he gives a full account of the futile attempt of the Grand Seignior to subdue them, in 1574.

Passing the promontory of Beirût, his ship-master shewed him a village called "*Burgi*" [which I cannot identify][1] and told him that it was habited by "*harani quibir*" [!] that is, great robbers. "But I " being better informed beforehand, I prayed by myself that God " would be pleased to let the poor slaves that live in hard servitude " under the Turks, who were these they called *harani*"! They also saw certain ancient towers, used before the invention of guns to give notice, by fire by night and by smoke by day. Then, late at night, they saw a small village called Carniola, which also is unknown to me, and at last reached Sidon, defended by two castles, one situated on a high rock, the other on a little hill. "A " very fine new house called Nacora" was the next point on the coast [Did he mistake the "Ladder of Tyre" for a building ?], and then Sib [ez-Zib], where they waited for a favourable wind, and passed the time fishing and gathering salt. Thence the following day to Acon [‘Acca], but contrary winds drove them back to their previous shelter. But, late the next evening, they were able to get as far as Hayphe [Ḥaifa] where "several frigats came out of all " sides to surround us. As soon as the master of our ship perceived " them, he did not like it, wherefore he let fall his sails, and " exhorted his men to ply their oars to get clear of them. When " they saw they could not reach us, they left their design and went " back." They learnt afterwards that a large and heavily laden ship had shortly before been stolen from the port by pirates, who were suspected by the inhabitants of being Christians; so that they were anxious to avenge their loss on the spoilers' co-religionists. The town "is pretty large but ill built, and the houses are so decayed, that half of it is not fit to be inhabited."

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[1] Probably Rauwolff mixed up this village with some tower (*burj*) south of Beirût, and misunderstood the captain's indication and his Arabic. There is a village called Barja, nearer Sidon than Beirût, which seems to be too far from the latter place to be the locality indicated.

On the south side of Carmel they noted the summer residence of a government official: 'Athlit [which he calls Altlit] "on two sides "demolished and destroyed"; Dor ("so decayed that there is "nothing more extant than a large and high tower, which the inhabi-"tants still call Dortaite" [Tantura]) Caesarea ("lonesome and "depopulated"); and so, under a favourable wind, they reached Jaffa, two hours after sunset on the 12th September—five days after leaving Tripoli.

The journey from Jaffa to Jerusalem was troublesome in the sixteenth century. Rauwolff and his friends had first to send to "Rama" [Ramleh] for a safe conduct, waiting the while on the sea-shore, for Jaffa was "so demolished that there was not one "house to be found . . . . save only three large vaults" [probably the same that had accommodated Felix Fabri and his companions in the preceding century] "which went very deep into the hill, and "extended themselves towards the sea." Even these were not available, for they were used as stores for corn, intended to relieve a famine in Constantinople, and were in consequence closed. Two towers, where watchmen guarded these vaults, and kept an eye on ships in the harbour (which was too shallow even for sixteenth century requirements), were the only other buildings standing.

After dinner their messenger returned, and they started at once on their way. Their first adventure befell them at "Jusura" [Yazûr] between Jaffa and Ramleh. Here was the camp of a "great "Turkish Lord" who, when he saw them, sent for them to inform them: "That he was one of them to whom the Grand Sultan had "given charge of the Temple and the Mount *Calvaria* with strict "order to let no pilgrim in before they had paid a certain sum of "money." By this little *coup* the "great Turkish Lord" screwed "nine ducats that had their full weight" from each of the party—except the wily Greek, who somehow managed to get off with five.

Arrived at "Rama" they quartered themselves in "the "house of the pilgrims, which Philip Duke of Burgundy bought . . . "This is very large, and hath a great many arched chambers "within, and a fine well; within the inner court is a pretty large "place, all grown over with green aloes, the juice whereof is "brought over to us in large pieces, from the Eastern countries, and "is very useful in many tedious distempers . . . Here we staid "almost three days, and had all along enough to do to agree with "the Cadi, Subashaw, Clerks, Janizaries, and Paityfs, &c., about our "free passage; so unjust, malicious, and infidel a people are they, "that one would hardly believe it."

Round Ramleh at the time was grown corn, cotton, and Indian millet; also water-melons. [Cotton is no longer grown in the neighbourhood.] The town was "pretty large, but very open like "unto a village, very pitifully built, where one may still see here "and there some signs of old building."

In the intervals of bargaining with the officials he managed, apparently, an excursion to Lydd, and saw the church of St. George, of which, however, he has nothing to tell. At last the negotiations were completed, and they were able to make an early start for Jerusalem. They made a good run over the plains, and presently reached the mountains, where adventure number two awaited them —an attack of fellahin, which they repelled by means of what Rauwolff calls by the naïvely inappropriate European expression "something to drink" [!]. Kuriet el-'Anab he identifies with Anathoth; here they rested, by the spring near the church. Either Kulonîyeh or Lifta[1] he took for Emmaus, and confused it with its namesake Nicopolis. At last they arrived at Jerusalem "which is "now called Gotz" [as already remarked, Rauwolff had not a good ear]. "Just before it, without, on the top of Mount Gihon are to "be seen still some antiquities of the town Helia"—[was the mausoleum over the Nicophorieh tomb still extant ?]

At the Jaffa gate—which he correctly calls "the Gate Hebron" —the party dismounted "for no outlandish man hath permission to "ride into their towns" and waited outside for leave to enter. Presently an official came, took their names and countries, received their fees, and then gave them safe conduct to see the holy places. Then the friars conducted them in towards the left hand through some small streets or lanes into the monastery. There they were received by the superior, Father Jeremy of Brixen, who startled his co-religionists in the party [Rauwolff himself was a sturdy

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[1] "Just when you come to Jerusalem, Nicopolis lieth on the left hand upon "the height"—the description seems to me to fit Lifta a little better than Kulonîyeh.

Protestant, and so did not care] by informing them, that those who had come without previously providing themselves with a license from the Pope were *ipso facto* ex-communicate. The unhappy travellers began to make excuse, that they knew nothing of this, that they had had no opportunity of visiting Rome, and so forth; notwithstanding which "the Guardian seemed to be very earnest "and made shew as if he could not absolve them, yet at last, after "he had long enough kept them in this fear he began to declare "that he had also received full power from His Holiness to absolve "all those that did not bring any certificates, and with the formula "of absolution his speech concluded."

(*To be concluded.*)

REMARKS ON A GREEK INSCRIPTION FROM A TEMPLE AT KHURBET ḤARRAWI.

By Dr. GUSTAV HÖLSCHER, of the German Palestinian Society.

IN my notebook of 1903 I find the inscription on the lintel of the temple door at Khurbet Ḥarrawi, which Mr. Masterman has published in the *Quarterly Statement*, 1908, p. 156. In the second line of the inscription I do not read *στετ*, but *στεγ*.

> *Θεᾷ Ἀθηνᾷ τῇ κυρίᾳ Παῦλος δ. (ἰδίοις ἀναλ)ώμασιν καὶ στεγ. καὶ δωμ. οπο. Κρατήρων Ρεειμας.*

I would translate this as follows:—

> "For the goddess Athene, the Lady, Paulos d. (?) at his own charge has built both the roof and the house. Krateron of Reeima."

οπο is a mistake for *επο.* = *ἐποίησεν.*

The Semitic word Ρὲειμα seems to me to be the same as *Ριμεα* (Waddington, no. 2005, 2395) = *Ριμαια* (W., 2396) = *Ρειμεα* (W., 2393) = *Ρημεα* (W., 2397); this is the name of a little village in Ḥauran, which is to-day called by the Arabs Rimet el-Lōf. It could also be identical with another village, er-Rime, in Mount Antilibanos (in the north-west of Ḥīna).

The proud hill of Khurbet Ḥarrawi, which is visible from a long distance, commands the neighbourhood, especially the plain of Lake Huleh, on the border of which it rises—a steep pyramid of rock. The extensive ruins have already been described by M. Guérin.

The very ancient Palestinian pottery, which we found under the ruins in 1903, proves that this was the site of an ancient settlement. The identification with the Old Testament town Hazor, which M. Guérin has already proposed, seems to me indisputable. The Amarna tablets and the Egyptian inscriptions show that the settlement is pre-Israelite (*cp.* Joshua xi, 1, 10; xii, 19; Judges iv, 2, 17; 1 Samuel xii, 9); Solomon fortified the city (1 Kings ix, 15) and Tiglath-Pileser conquered it together with Kedesh (2 Kings xv, 29, *cp.* Tobit i, 1 *sq.*). The town was in existence not only in the time of the Maccabees (1 Maccabees xi, 63–74), but in still later periods; for the character of the writing shows that the above inscription belongs to the third century A.D.

The existence of an Athene temple at Khurbet Ḥarrawi is new testimony for the boundary line between the Jewish territory and the Γαλιλαία *ἀλλοφύλων*, which runs through Wady Auba. To the south of it we find only Jewish settlements of the Roman period: Kh. Keisûn, ʿAlma, El-Jish, Sufsâf, Kefr Birim, Meirôn, Safed, Kh. en-Nebratein, Bîria. On the northern side of the valley the pagan territory begins. Besides the Athene temple of Kh. Ḥarrawi we find a pagan temple at Kadesh: this building, which resembles nearly all the Jewish synagogues in Galilee, distinguishes itself from them by the situation of the entrance, which is on the east side, as in all the pagan temples in Syria, while the entrances of the Galilean synagogues are always on the south side—towards Jerusalem. A third pagan village in this country was Yârûn, which became Christian after Constantine; there still exists in the mosque of this village a relief with a palm tree and a Greek inscription dating from the pagan period.

METEOROLOGICAL OBSERVATIONS TAKEN IN JERUSALEM.

By ADOLPH DATZI, Jerusalem.

THE following table shows the result of meteorological observations taken in 1908, in Jerusalem, about 2,500 feet above the level of the Mediterranean Sea. They were made at 9 A.M., with the barometer corrected for index error, not for temperature or elevation. The observations for 1907 are appended for comparison :—

Monthly Means, 1908.	Barometer.	Att.* Ther.	Thermometers.				Rain.		Winds.							
			Max.	Min.	Dry Bulb.	Wet Bulb.	Inches.	Days.	N.	N.E	E.	S.E.	S.	S.W.	W.	N.W.
January	27·495	50	50·2	40·6	46·4	45·2	8·030	17	1	3	2	3	2	11	3	6
February	27·482	49	53·8	41·6	50·3	48·5	7·110	10	2	2	3	0	1	8	4	9
March	27·449	55	59·8	45·2	53·8	47	2·260	6	2	3	7	5	0	8	1	5
April	27·417	59	68·6	51·4	62·2	54·8	2·100	7	0	6	2	4	2	6	2	8
May	27·508	67	78·2	60·4	72·3	59	...	...	2	6	6	6	0	4	3	4
June	27·452	72	81·1	61·2	74·2	62·8	...	...	1	1	1	1	0	11	5	10
July	27·382	72	81·6	62·3	74·9	64	...	...	1	0	0	0	0	5	10	15
August	27·382	74	82·9	64·6	76·8	65·6	...	...	0	0	0	0	1	2	0	28
September ...	27·475	71	80·3	62·1	72·5	62·9	...	...	3	1	0	0	0	1	4	21
October	27·535	67	76	59	69·7	59·7	...	...	1	7	0	4	1	1	4	13
November ...	27·529	59	63·2	49·1	57·1	50·2	4·050	7	1	6	4	3	1	6	4	5
December ...	27·523	50	51·3	41·3	47·6	44·7	8·320	10	0	4	5	2	2	10	3	5
Year	27·469	62	68·9	53·2	63·1	55·3	31·870	57	14	39	30	28	10	73	43	129

* *i.e.*, the thermometer attached to the barometer itself.

METEOROLOGICAL OBSERVATIONS TAKEN IN JERUSALEM—*continued.*

Monthly Means, 1907.	Barometer.	Att.* Ther.	Thermometers.				Rain.		Winds.							
			Max.	Min.	Dry Bulb.	Wet Bulb.	Inches.	Days.	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.
January	27·550	50	50·3	40	46·3	44·2	7·270	14	0	13	0	3	0	7	0	8
February	27·378	48	52·8	40·6	47·6	45·8	3·935	11	0	3	0	4	0	11	2	8
March	27·407	46	59·8	40·7	50·3	46·7	4·595	12	1	1	3	1	1	7	6	11
April	27·401	57	69·3	50·3	61·2	53·4	1·145	7	0	1	6	4	2	5	2	10
May	27·449	69	77·8	59	72·4	62·3	...	...	5	2	3	5	0	3	5	8
June	27·436	73	80·9	60·9	74·1	68·7	...	...	6	2	2	1	0	0	4	15
July	27·399	76	83·8	66·3	78·4	67·4	...	...	5	2	0	0	0	2	7	15
August	27·416	77	83·1	66	76·8	65·5	...	...	6	1	0	1	0	5	4	14
September ...	27·494	72	78·9	60·4	71·7	63·8	...	...	4	0	0	0	3	8	2	13
October	27·529	68	76	60·1	70·4	61·5	0·200	3	2	6	0	1	2	3	1	16
November ...	27·514	60	61	49	55·8	52·8	5·070	10	1	6	1	3	0	13	2	4
December ...	27·536	55	55·9	44·6	51·2	48·3	5·000	8	0	10	6	1	1	7	3	3
Year	27·459	62	69·1	53·1	63	56·7	27·215	65	30	47	21	24	9	71	38	125

* *i.e.*, the thermometer attached to the barometer itself.

NOTES AND QUERIES.

1. *Funeral Ceremony.*—In the *Quarterly Statement* for July, 1905, p. 268, I described the obsequies of a female *darwish*, and the curious pretence made by her bearers of being constrained not to enter the cemetery. Another case has recently come under my notice, though, as the ceremony took place at Zakarîya, I can only report it from hearsay. Sheikh Maḥmûd Muḥammad abu Laban was a labourer throughout the Fund's excavations in the Shephelah, and I employed him at Gezer, first as a labourer, afterwards as a night watchman in the camp. From the latter office it was necessary, after repeated warnings, to dismiss him, for sleeping when he was supposed to be on duty. He returned to his native village of Zakarîya, and soon after fell sick and died. Though I knew that he was a "holy man" in the estimation of his fellows, I did not quite realise how very great a saint I had had in my employ till I heard that for *three hours* the bearers were carrying him back and fore, from his house to the graveyard (perhaps the space of a pistol-shot), before his familiar spirit condescended to be borne to the last resting place.

He derived his ancestry from a very famous *darwîsh*, Abu Laban, of whom I have spoken already.[1] I fear it must be added that the sanctity, which is shared by every member of the family, was inherited rather than personal! One who knew him well, on hearing the report above written, exclaimed "*that* a holy man! What made *him* a holy man? Was it because—" But it were cruel to transcribe more of this funeral oration over the poor old sheikh. *Requiescat in pace.*

R. A. S. MACALISTER.

2. *Dismemberment of the Dead at Gezer.*—In reference to the "mystery" of a portion of a female body found in the burial chamber at Gezer, may I point out that Judges xx, 6, may throw some light upon the mystery. The story suggests that the dividing and distributing of the body was a readily recognised symbol, a sort of "fiery cross," which the tribes received as a signal to gather, and to come armed, and they immediately acted upon it. Heads were used in the Soudan for a similar purpose, and probably still are in other parts of Africa. It would be quite natural and appropriate that the outraged people should give the fragments reverent burial, and it may be that

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[1] In an article on Personal Names, *Quarterly Statement*, 1904, p. 150.

Mr. R. A. S. Macalister has discovered a portion of the remains of the victim of the foul outrage so graphically described in Judges xix and xx.[1]

J. Y. W. Macalister.

20, Hanover Square, W.

3. *The Old Hebrew Jar-seals from Gezer.*—No plausible interpretation has at yet been given of the jar-handle stamp, *Quarterly Statement*, 1907, p. 264 (see *ib.*, p. 319 *sq.*; 1908, p. 76 *sq.*). Special difficulty is caused by the sign ⊘, which I believe is a ligature of the letters O (*'Ain*) and ⌶ (*Zain*). The engraver could not write more than four letters on the stamp, and consequently made use of a ligature. Thus the inscription contains the ordinary name Azariah (עזריה).

Support for this is to be found in the new discovery described in *Quarterly Statement*, 1909, p. 22. On this stamp the writing begins above and runs round the left. Thus it contains the name עזרה, an abbreviation of עזריה, either עֶזְרָה (*Ezrah*) or עֶזְרֹה (*Ezroh*), cp. *Shĕlōmōh* (Solomon). Both names, perhaps, refer to the same person. On the new stamp, the engraver, as he too had room only for four letters, has written an abbreviation of the full name. As at the present day, so in antiquity, examples show that an individual was sometimes designated by his full name and sometimes by a shortened form. One even finds both forms upon the same monument, *cp.* my *Ephemeris*, ii, p. 5 *sq.*

It is noteworthy that the ז on the new stamp has not the Hebrew, but the Phoenician or Aramaic form. This form is also to be found on the seal given in Levy, *Siegel und Gemmen*, Tafel III, No. 6, and it is possible that this seal, as also that with which the Gezer jar-stamp was impressed, were cut by a Phoenician. The age of the two Gezer impressions can with difficulty be determined, owing to the small number of signs. They are at all events pre-Exilic, and may reach back to the seventh or eighth century B.C. Hence, by Azariah (עזריה) the king of Judah of this name could be intended.

Mark Lidzbarski.

Greifswald, *February* 11*th*, 1909.

4. *An Ancient Counterfeit Coin.*—Mr. Raffael, of Jerusalem, has drawn our attention to a singular Jewish coin lately discovered at *Bittîr*, the ancient Bither. The chief peculiarity of this coin is that, although it is

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[1] [See on this subject above, p. 102 *sq.*, also W. R. Smith, *Rel. of Semites*, 2nd ed., p. 402, no. 3 (a similar suggestion to that in the text); J. G. Frazer, *Adonis, Attis, and Osiris*, 2nd ed., pp. 331 *sqq.*; and S. A. Cook, *Rel. of Anc. Palestine*, p. 38 *sq.*—*Ed.*]

of copper, it has been struck from the dies of one of the silver shekels of Simon-bar-Cochab (A.D. 133–135).

> *Obverse.*—A tetrastyle temple; with the legend ירושלם = "Jerusalem."
>
> *Reverse.*—A bundle of twigs, such as was carried at the Feast of Tabernacles, and a citron; with the inscription ש ב לחרלת ישרא intended for ש״ ב׳ לחרות ישראל *i.e.*, "Year 2 of the Liberation of Israel." (On all previously known shekels of this issue the word לחרות is abbreviated into לחר, so that the present piece is a new variety.)

It seems certain that this is an ancient counterfeit. That is to say it was struck in copper by the mint-master with the intention that it should be plated, and passed as a silver coin. The plating has probably disappeared through age.

The better known shekels, usually attributed to Simon Maccabeus, offer evidence of a similar system of fraud; for several shekels and half-shekels of the "Year 3" and "Year 4" have been found, either in plain copper, or in copper that still retains its plating of silver. We believe, however, that this is the first instance of a counterfeit among the issues of bar-Cochab.

E. J. PILCHER.

5. *The Early Jewish Inscriptions on Mr. H. Clarke's Seals.*—The three seals belonging to Mr. Herbert Clarke, American Vice-Consul at Jerusalem, with early Jewish inscriptions upon them, are a welcome addition to pre-Exilic epigraphy. The most interesting is No. 1, a scaraboid of greenish colour with a representation of a double-winged uraeus serpent, wearing the crowns of Upper and Lower Egypt. I read the inscription upon it:—

1. לאלשמעב
2. ן המלך

(1) "Belonging to Elishama (2) son of the King."

More than one Elishama is mentioned in the Old Testament; this Elishama, however, is probably the grandfather of Ishmael, the murderer of Gedaliah, who is expressly stated to have been "of the seed royal" (2 Kings xxv, 25; Jer. xli, 1). It will be noticed that the name which is always written *plene* (with *yod*) in the Massoretic text has no *yod* here.

Seal No. 2 reads:—

1. לרמליהו
2. בן נריהו

(1) "Belonging to Remaliah (2) son of Neriah."

The only Remaliah known in the Old Testament is the father of Pekah (2 Kings xv, 25), a North Israelite. Neriah, on the other hand, seems to have been a common name in Judah in the age of Jeremiah (see Jer. xxxii, 12, and li, 59).

Seal No. 12 has another Egyptianising design on the reverse, a goddess seated in the middle of a bark, with an altar on either side of her. On the obverse is the inscription :—

1. לאלשמעב
2. ן גדליהו

(1) "Belonging to Elishama (2) son of Gedaliah."

This must be a different Elishama from the Elishama of Seal No. 1. Besides the Gedaliah who was appointed governor of Palestine by Nebuchadnezzar, we hear of a Gedaliah in the time of Ezra (Ezra x, 18), and of another Gedaliah who was the grandfather of the prophet Zephaniah.[1]

A. H. Sayce.

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[1] [No. 12, published by Prof. Dalman in the *Palästinajahrbuch*, 1906, ii, pp. 44–49, has attracted attention on account of its deity which has been identified with Yahweh ; Prof. Vincent, however, in the *Revue Biblique*, 1909, pp. 121–127, submits the seal to an exhaustive examination, with results which are hardly favourable to this interpretation.—*Ed.*]

Quarterly Statement, July, 1909.]

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PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The Annual General Meeting of the Palestine Exploration Fund was held on Wednesday, June 23rd, but one day after the 44th anniversary of the first public meeting (June 22nd, 1865). As on former occasions, the Managers of the Royal Institution kindly lent their Lecture theatre. The chair was taken by the Very Reverend the Dean of St. Patrick's, and there was a good attendance Mr. R. A. S. Macalister gave a record of his work since his previous address at the Annual Meeting in 1906, illustrating his remarks with a series of interesting lantern-slides. In referring to the preparation of the Memoir of the Excavations of Gezer, he drew attention to the fact that about 6000 drawings and perhaps 500 photographs are available, and it was very desirable for the sake of future study that the results should be published as fully as possible. It has been frequently found that what seems most trivial and unimportant, regarded by itself, has a very real value when studied in connection with other things of the same class, and everyone knows now that the bits of potsherd which once used to be ignored have since been found to be of the very greatest assistance in estimating the relative age of archaeological remains. What was inaugurated by Prof. Petrie at Lachish has been pursued further by Dr. Bliss and by Mr. Macalister, and scholars in other fields are awaiting the publication of the evidence which has more recently been added from Gezer in order to institute a comparative study of the development of culture in the light of history. For, from comparison upon these lines, several extremely interesting steps have been taken, both in ascertaining the chronological periods of various phases of culture, and in estimating lines of influence, which prove to be of great value in reconstructing the history of Egyptian, Cretan, and other civilisations. Thus, it is no exaggeration to say that the pottery of Gezer will take its place in the work of recovering the history of the Ancient East, and that this department of Palestinian archaeology has already been utilized for Biblical research in its widest extent is to be seen, for example, in such a work as Prof. Vincent's description of Canaan in the light of recent excavation, or in Prof. Eduard Meyer's new edition of his great *History of Antiquity.*

This is only one of many cases where it is desirable that the fullest results should be made accessible to scholars of to-day and of the future. One may take so insignificant a detail as the shape of the cows' horns found in course of excavation. Mr. Macalister, observing some curious variations, proceeded methodically to tabulate results and found that different types appeared to characterise different periods. Now, outside Palestine other excavators have remarked similar variations of type, and they in turn have been endeavouring to arrive at some conclusion with regard to cattle-trade and trade-routes. Thus it is easy to see that when experts have before them large groups of carefully tested evidence of this kind from neighbouring lands, there is every chance of obtaining valuable information which thus will indirectly throw light upon historical vicissitudes. Again, if one considers what light has been thrown by the excavations of Gezer upon the religious conditions in ancient Palestine, it will be obvious that now that the work has come to an end it is extremely desirable that the evidence should be arranged and illustrated for the guidance of future workers. Some idea of its value in this department can be gained from Mr. Cook's *Religion of Ancient Palestine* (Constable's series of "Religions: Ancient and Modern") or in Dr. G. B. Gray's article on the subject in the May number of *The Expositor.* Those who heard, or who have read, the Schweich Lectures of the British Academy by Prof. Driver in 1908 will have observed how imposing the results of excavation appear when they are presented in constructive form, and it is safe to say that those who know only of disconnected reports scattered over numerous English and foreign journals have little idea of the great strides which Palestinian archaeology has made in less than a decade. The excavation of Gezer has had a doubly successful result—it has revealed striking features which arrest the attention of every reader: the high-place, the tunnel, the burial-cave, the Philistine graves, and a dozen other prominent objects; it has also brought to light a vast mass of smaller things which, as experience shows, are of equally lasting importance—if not so sensational—though their precise significance often cannot be correctly estimated at the time.

The excavation of Gezer has amply justified the selection of the site: it has been conducted as thoroughly as time and funds permitted, and, though the expense has been heavy, the harvest has been an extremely rich one. But the full fruits of the harvest will be more abundantly appreciated when the final Memoir is issued. This will co-ordinate the many diverse discoveries now spread over twenty-one Reports, and will include what has been held over in the past for various reasons. It will necessarily supersede these Quarterly Reports which have received from time to time the benefit of the criticisms of other experts, and will present a picture of the whole which will be worthy of the place which Gezer will hold in the Old Testament research of the future. It is hoped that the funds of the Society will permit it to crown in a fitting manner the work on which it has been so long engaged. It will be understood that though Mr. Macalister has much to describe, the value and utility of the publication will depend upon the plates and illustrations —the preparation of which is naturally expensive. The excavation of Gezer being at an end, the ancient site has nothing further to offer us; it only remains to see whether funds will allow a complete publication of everything that Mr. Macalister has collected, drawn, and photographed. It is necessary, therefore, to make a further appeal for donations to assist in producing the Memoir in as worthy a form as possible, and the Committee hope that subscribers and their friends will agree with them that the welcome light which Gezer has thrown upon so many departments of knowledge justifies their appeal.

In the March number of the *Home Words for Jerusalem*, Dr. Percy d'Erf Wheeler gives his summary of the work at the hospital during the winter quarter. It has been one of the busiest of the 23 years during which he has laboured there. "The increase in our number has been especially among the Askenaz Jews. We have had a fair number of operations. There has been no special epidemic, but we have had our quota of typhoid and pneumonia cases. Malarial cases have been rather above the average. We have admitted a greater proportion of children into the ward than hitherto. A children's ward is urgently needed and we wish some of our friends would help us to build one soon. We have as many as 20 children in the hospital at one time, out of 62 patients, so it is clearly a necessity." . . . . . The total amounts to:—in-patients, 495; out-patients, 4806; dressings, 3881; home visits, 2059, and prescriptions, 9104. Dr. Masterman has gone home on furlough for a well-earned rest.

Referring to the recent changes in Turkey, *Home Words for Jerusalem* observes: "We have heard and seen the rejoicing of the people, and we hope that a new era of prosperity and true freedom may be ushered in. So far 'freedom' has been grievously misunderstood, and the idea that it means license to do what we like has led to much trouble in the country. Strife between different villages, the immunity which evil-doers have enjoyed, and other causes, have led to a serious state of affairs in this and other parts of the country."

In the *Records of the Past*, 1909, p. 118 *sq.*, an interesting notice is given of a flourishing and active local archaeological society which is growing up in Marsovan in the very heart of the ancient Hittite region. It numbers missionaries, teachers and students of the upper classes, and is well worthy of attention because of its enterprise and possibilities. The active members know the natives and their language, and are close to Boghaz-keui where the most recent discoveries have been throwing much fresh light upon early political and internal conditions in Palestine. They are collecting reports and are forming a small library and museum of antiquities, and, working modestly and quietly, are laying the foundation of useful work. The Anatolia Archaeological Club of Marsovan, Turkey-in-Asia, will have the best wishes of all who are interested in furthering this field of investigation.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers. Those which were sent by Mr. Macalister, illustrating the excavations at Gezer and which were not reproduced in his quarterly reports, have been held over for the final Memoir.

The income of the Society from March 19th, 1909, to June 19th, 1909, was—from Annual Subscriptions and Donations, including Local Societies, £496 15*s.* 5*d.*; from Lectures, £1 1*s.* 2*d.*; from sales of publications, &c., £98 19*s.* 4*d.*; making in all, £596 15*s.* 11*d.* The expenditure during the same period was £558 5*s.* 10*d.* On June 19th the balance in the bank was £582 5*s.* 0*d.*

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending their subscriptions in early, and thus save the expense of sending out reminders. Special donations during the quarter have been received from:—

	£	*s.*	*d.*
Rev. A. Carr	5	0	0
James Melrose, Esq.	5	0	0
	£10	0	0

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Acting Secretary, they are now published annually, and not quarterly. A complete List of Subscribers and Subscriptions for 1908 was given in the Annual Report published with the last number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

The attention of those interested in the subject of the Exodus of the Israelites is called to a new map of the "Desert of the Wanderings," from Mount Hor on the east to the Suez Canal on the west, and from Mount Sinai in the south to Beersheba in the north, which has been compiled by the War Office, and is based principally upon the sketch surveys of the Palestine Exploration Fund (scale 4 miles to the inch). In eight sheets, price 1*s.* 6*d.* per sheet.

The first edition of Mr. Macalister's work, *Bible Sidelights from the Mounds of Gezer*, was quickly sold out, and a second edition is now on sale. It has been written to show how the results of digging in Palestine should appeal not only to the scientific anthropologist or archaeologist, but also to the Bible student who has no special interest in these sciences. The book contains a brief synopsis of the work of the Fund from its foundation to the present and a description of the site of Gezer, and its history. Price 5*s.* 4*d.*, post free.

The *Painted Tombs of Marissa*, recently published by the Fund, is now recognized as a very important contribution to the history and archaeology of Palestine in the last centuries before our era. It may be mentioned that the leaflet containing the result of the investigations by Mr. Macalister at the Tombs has been published, and can be had on application to the Acting Secretary by those who possess the volume.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc., is now ready. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s.*, by post 6*s.* 4*d.*, and cheques should be made payable to the order of George Armstrong, Acting Secretary to the Fund, and crossed "Coutts & Co."

Judas Maccabæus, by Colonel C. R. Conder, R.E. This interesting little book was among those of which the whole edition was destroyed in the fire at Messrs. Bain's warehouse in 1907. It is now reprinted and can again be supplied (4*s.* 6*d.*) on application to the Secretary.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7*d.* Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should not fail to send for a copy, price 2*s.* 6*d.*

The attention of subscribers is also called to a work by Sir Charles Warren, entitled *The Ancient Cubit and our Weights and Measures.* He brings evidence to show that all weights and measures (except those of the metrical system) are derived from one source—the double-cubit cubed of Babylonia.

Many readers will be interested to know that a reprint of Mr. Armstrong's book *Names and Places in the Old and New Testaments* is now ready. The book has been out of print for some years, but has been frequently enquired for.

The *Flora of Syria, Palestine, and Sinai*, by the Rev. George E. Post, M.D., Beirût, Syria, containing descriptions of all the Phaenogams and Acrogens of the region, and illustrated by 441 woodcuts, may be had at the office of the Fund, price 21*s.*

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. D'Erf Wheeler, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

Subscribers and others may be reminded that the new Raised Map of Palestine, constructed from the Surveys of the Palestine Exploration Fund by the Acting Secretary, is ready. It is on the scale of 6¼ miles to the inch and measures 3′ 6″ × 2′ 6″. It has already been used with great success by Professors of Old Testament history, and by teachers in Sunday Schools, and may be especially recommended for large classes of students. On view at the office of the Fund; further particulars may be had on application.

A complete set of the *Quarterly Statements*, 1869–1908, containing the early letters (now scarce), with an Index, 1869–1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Acting Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s.* A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Acting Secretary, 38, Conduit Street, W.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced prices.

The Museum at the office of the Fund, 38, Conduit Street (a few doors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 2 p.m.

The Committee acknowledge with thanks, among other journals and books, the following :—

The British Academy: The Schweich Lectures, 1908. Modern Research as illustrating the Bible. By Professor S. R. Driver, D.D., Litt.D. Three lectures containing a very full and valuable description, with about 50 illustrations, of the progress of research, and of the light thrown upon Canaan by inscriptions and by the excavations;

those of the P.E.F., and especially at Gezer, holding the most prominent place.

Annals of Archaeology and Anthropology (Liverpool, Institute of Archaeology), 1908, I, 4: Preliminary report of excavations at Sakje-Geuzi in N. Syria, by J. Garstang; review of recent enquiries into the early civilization of Greece, by A. Wace, J. Droop, M. Thompson.

The Religion of Ancient Palestine in the Second Millennium, B.C. By Stanley A. Cook (Constable's *Religions: Ancient and Modern*); a description based upon contemporary inscriptions and various archaeological material by the Editor of the publications of the P.E.F. It does not deal with early Israelite religion, but forms a preliminary study to that problem.

American Journal of Archaeology, XII, 1, 1909: includes the Proceedings of the Tenth General Meeting of the Archaeological Institute of America: papers by Prof. Barton, on the development of Babylonian picture writing; Prof. F. Brown, on visits to the West Shore of the Dead Sea and the Arabah; Mr. C. R. Morey, on the origin of the Fish Symbol in Christian Art, etc.

The Biblical World, March, 1909: "Damascus: the Pearl of the Desert" (R. J. Robinson). April, 1909: "Aenon near to Sālim" (B. W. Bacon). June, 1909: "The latest Hittite Discoveries" (A. H. Sayce).

Records of the Past, March–April, 1909: "Work of the Palestine Exploration Fund at Gezer during 1908," by J. D. Crace.

Revue Biblique Internationale, 1909, January: includes "Les pays bibliques au temps d'El-Amarna" (*continued*), by R. P. Dhorme (the instalment deals with the political situation); a new fragment of the Byzantine edict of Beersheba, by Fr. F.-M. Abel; chronicle by R. P. H. Vincent (excavations at Gezer, etc.) April: a cruise on the Dead Sea, by R. P. Abel; an Israelite agricultural calendar (the Gezer tablet) and chronicle (the German excavations at Jericho), by R. P. H. Vincent.

Le Sanctuaire de la Lapidation de Sainte Etienne à Jérusalem. By Père M.-J. Lagrange.

Echos d'Orient, March, 1909: "Un polycandilon byzantin découvert à Jérusalem" (J. Germer-Durand); "Les écoles grecques en Turquie" (E. Montmasson); "Entre Grecs et Arabes à Jérusalem" (G. Bartas), etc.

L'Ère d'Alexandre le Grand en Phénicie (336 B.C.). By R. Dussaud (from the *Revue Numismatique*, 1908). *Poids Bilingue provenant de Palestine.* By the same (from the *Revue Archéologique*, 1908).

Mitteilungen und Nachrichten des Deutschen Palaestina-Vereins, 1909, I and II: Prof. G. L. Robinson, on the altars of Petra; Prof. Blanckenhorn, a seismological station in Palestine; Dr. P. Thomsen, brief account of the P.E.F. excavations in the Shephelah.

Zeitschrift, of the above, 1908: IV: Prof. Dalman, topographical notes on the route from Jerusalem to Petra, with some epigraphical material; Pastor Thomä, on the Kidron Valley; Dr. Grünhut, the Spanish Rabbi Estori Hap-Parchi and his description of the Temple of Jerusalem. 1909: I: Dr. Hagemeyer, Gibeah of Saul (Kh. el-Ḥawânît); Prof. Blanckenhorn, on the climate of the Jordan Valley.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands. A catalogue of Books in the Library will be found in the July *Quarterly Statement*, 1893.

For list of authorized lecturers and their subjects, *see* end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of __________ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

THE ANNUAL MEETING OF THE PALESTINE EXPLORATION FUND.

The Forty-fourth Annual General Meeting of the above Fund was held at the Royal Institution, Albemarle Street, London, W., on Wednesday, June 23rd, 1909. The Very Reverend the Dean of St. Patrick's presided.

The Chairman.—I shall ask Mr. Crace, the Honorary Secretary, to read some letters from those unable to be present.

The Hon. Secretary acknowledged the receipt of letters of regret from Sir Donald Macalister, K.C.B., The Bishop of Winchester, Col. S. C. N. Grant, C.M.G., R.E., James Melrose, Esq., Prof. T. K. Cheyne, Donald Macdonald, Esq., Prof. T. G. Bonney, The Dean of Ely, etc.

The Chairman.—Our first business, Ladies and Gentlemen, is formal but not unimportant, and I now propose from the Chair:—"That the Report and Accounts for the year 1908, already printed and in the hands of subscribers, be taken as read and be received and adopted."

Col. Sir Charles M. Watson.—I beg to second that Resolution.

The Chairman then put the Resolution to the Meeting and declared it carried.

The Hon. Secretary.—I regret to have to report the loss by death during the year of the following Members of the General Committee:—Mr. Daniel C. Gillman, LL.D., President, Carnegie Institution, U.S.A., Rev. A. Lowry, LL.D., Rev. Chas. Taylor, D.D., Rev. Henry George Tomkins, Lord Amherst of Hackney, the Hon. Selah Merrill, D.D., who was for many years the United States Consul at Jerusalem, and the Rev. James H. Rigg, D.D., of the Wesleyan Training College.

Col. Sir Charles Watson.—I beg, sir, to propose that the following gentlemen be added to the General Committee:—The

Most Rev. His Grace the Lord Archbishop of York (Vice-President), the Rev. Père Ronzevalle, S.J., Prof. of Archaeology in the University of St. Joseph, Beyrout, the Rev. Père Germer Durand, of the Society of Assumptionists, Jerusalem, Dr. G. Dalman, of the German Institute of Archaeology, Jerusalem—I may mention that these are three gentlemen who have devoted themselves with great zeal to questions of exploration and archaeology in Palestine—Col. S. Grant, C.M.G., R.E., who has been appointed Director-General of the Ordnance Survey—the Fund has always been in very close touch with the Ordnance Survey, which has always given us the greatest possible assistance from the time of this Society's inauguration, and we have always had the honour of having the Director-General on our General Committee—Mr. R. Phené Spiers, a well-known architect, and Mr. Beresford Pite, Professor in the Royal School of Art. I propose that all these names be added to the General Committee.

Col. Sir HENRY TROTTER.—I have much pleasure in seconding the motion.

The Resolution on being put to the Meeting was carried unanimously.

The Rev. HERBERT HUGHES.—I beg to propose that the present Executive Committee be re-elected.

Gen. RENOUARD JAMES.—I have much pleasure in seconding that proposal.

The Resolution was carried unanimously.

The CHAIRMAN.—I have now great pleasure in calling on Mr. R. A. Stewart Macalister, whose name is so well known to us, to describe his Excavations at Gezer.

Mr. R. A. STEWART MACALISTER.—The excavation of Gezer, so far as this Society is concerned, has come to an end: one more page of the work of the Palestine Exploration Fund has been turned: and it now becomes my duty to render an account of the stewardship with which I have been entrusted, since last I addressed an Annual Meeting, just three years ago.

I sailed for Palestine in November, 1906. The permit for the resumption of the excavation at Gezer was not yet in our hands, and I received instructions to proceed at once to Constantinople, in order to determine at what stage the necessary formalities had arrived. I spent about three weeks in the capital, and received many courtesies from the officials, both of the Ottoman Government and of His Majesty's Embassy. Having obtained assurances that the document would before long be issued, I returned to Jerusalem about the end of December.

A few days after arriving there, I left for a short visit to Galilee. My headquarters were at Safed, where our good friend Dr. Masterman was in temporary charge of the English hospital. A number of miscellaneous observations were made during this visit, which were duly reported in the *Quarterly Statement*. Among these I may remind you of the suggestion of a new site for the village of Sychar; and it is perhaps worth passing notice that within the last few months a collection of early bronze weapons, including some spear and arrow-heads of Mycenaean type, were found close to the site suggested. About forty drawings and photographs were sent in illustration of the notes from Safed and its neighbourhood. Of these, however, it was not found possible to publish more than nine in the *Quarterly Statement*; the remainder are deposited in the Society's office. I may, perhaps, be allowed to show two of these. The first is the little known but very remarkable tomb known as the *Surir Nebi Sham'a*, or Pulpit of the Prophet Sham'a, near Meiron, where also there are the ruins of a fine synagogue. It does not appear to be of high antiquity, but as you will see is a very imposing monument. The second represents a family of Jews erecting a booth for themselves close to the tomb of the Rabbi Hillel, at Meiron. About 140 years before a great earthquake had done much damage to Safed; 70 years later an even more frightful catastrophe of the same kind, still vividly remembered, had taken place; and another period of 70 years having elapsed, the whole city was seized with panic and very large numbers of them fled and erected for themselves such temporary shelters as you see in this picture, as near as possible to the tombs of noted Rabbis. Even an archaeological excursion which Dr. Masterman and I made to the Sea of Galilee, while the excitement was at its height, was interpreted throughout the city as a precautionary measure on the part of the English doctor and his guest. I hope it will not be thought that I am wasting the time of this meeting over trivialities by showing such a slide as this. To me it appears of special interest, as illustrating the weight of influence wielded over the ignorant Jewish communities by the living rabbis—who engineered the panic—and the protective power of the dead but still active leaders of former generations.

The most important work done during this visit to Galilee was the application of the lessons we have learnt from the study of pottery to the problem of the identification of Capernaum, and the triumphant vindication of the claims of the old site, Talhûm, as against those of its later, but more popular rival, Khurbet Minyeh. It was a most instructive demonstration of the value of potsherds. Later on I hope to give you another and a very striking illustration to show how these apparently insignificant objects are really among the most important of the elements that have to be taken into account in identifying an ancient site.

On my return to Jerusalem, I was grieved to learn that the inhabitants of the village of Kefr Malik, about fifteen miles north of the city, had been systematically plundering some most important Canaanite tombs at a large but unidentified site in their neighbourhood, now known as Khurbet Samieh. Having visited the place and ascertained that very serious damage was being done, I communicated with the Committee of the Fund, who laid the matter before His Excellency Hamdy Bey—with the result that this destructive work came, for the time, to an end. Having thus in the interests of science raised a nest of hornets about my own head in the village, it was impossible for me to make any further investigations there: but, fortunately, Prof. Lyon, the director for the year of the American School of Archaeology in Jerusalem, and his students, took up the matter and made valuable collections of information and of drawings, so far as they had opportunity to do so. I hope, however, that some one of the increasing number of institutions which are taking an interest in Palestine Exploration, will turn its attention to this fine site and study it systematically before the harpies once more settle down upon it.

My foreman discovered at this place, on a stone lying in the bed of a river, a Greek inscription. It was the monument of an ecclesiastic of the time of Justinian. I had quite a fracas with the fellahin standing around, who were suspicious of my intentions, when I endeavoured to take a squeeze of this epitaph: they tried to tear the paper from the stone, and it required considerable persuasion, and considerable *bakhshish*, to procure even an imperfect and hastily made copy. I must here make special mention of the valuable service to science rendered by Surraya Effendi Al-Khalidi, the commissioner of our excavations, who, at his own personal charges, and at very great inconvenience, visited Samieh a few days later, and had the inscription removed from its insecure resting-place in the river to the Government Museum in Jerusalem, where it now lies.

It was not many days after these events that the permit was in my hands. You have all heard of such a document, and, as you may be interested in seeing what it is like, I have had a slide made of it. As you are probably aware, the chief conditions attached to the permission to dig are, first, that the work must come to an end in two years from the date of turning the first sod; and secondly, that all the antiquities found are the absolute property of the Ottoman Government.

My first care on arriving on the ground was to erect a series of huts for the housing of the party and of the antiquities. This I found in every way more convenient and economical than the tents that had formerly accommodated the expedition. By the aid of this slide I invite you to visit the local Gezer offices of the Palestine Exploration Fund.

The work at Gezer, which was resumed on 18th March, 1907, has been reported upon in the successive numbers of the *Quarterly Statements*. These are in your hands, and it is therefore unnecessary for me to speak of it now at length. I may just remind you in a word or two of the chief discoveries made during the past two years, which have amply proved the wisdom shown by the Committee in returning to the site rather than seeking another in the country. Some interesting caves, a large and important residential building, and an important series of tombs, apparently Philistine, were our first fruits. From the last-named, which were really the first tangible remains of the Philistines that excavation had revealed, some valuable specimens of alabaster and jewellery came to light; of the latter you have some examples in the picture before you.

During the harvest, in both the years of work, I kept the limited number of workmen which it was possible to retain employed in a search for tombs round the site. In this connection I invite your attention to the map now on the screen, which is a survey I have made of the surroundings of the city. In the centre you see a conventional representation of the city itself; all around are the modern fields, with their boundaries and names, and the position of the tombs, nearly 300 in number, are marked. Of course I have full measurements and descriptions of all these tombs and their contents, which will be put at the disposal of students as soon as possible. It was clearly of the highest importance to rescue the scientific teachings of *one* cemetery before the rapidly approaching time when every relic of antiquity shall have been carried out of the country. It often happens that in seeking for one thing another comes to light, and I was not prepared to find evidence that, in one place, there probably had been a Byzantine church. Near this a very rare and interesting ecclesiastical relic was found in one of the tombs, namely, a small receptacle for a crumb of eucharistic bread, buried with the deceased (see *Quarterly Statement*, 1907, p. 257). In another place, an equally unexpected discovery was made in the shape of a fine Roman bath. About this time the remarkable seal which, for convenience sake I may refer to as the zodiac tablet, came to light in the excavation of the hill itself.

Here are slides of the ecclesiastical reliquary I have mentioned, a plan of the Roman bath, and a view of this building, and the so-called zodiac tablet with its symbols, which, whatever their meaning, are a valuable monument of the early Babylonian influence on Palestinian civilisation.

In the autumn of 1907 these discoveries were put in the shade by that astonishing piece of engineering work, the Tunnel, first opened in September of that year. So much has been said about it in our Journal and elsewhere, that I need not now enter into a full description. The plans and sections on the screen, which were drawn to scale *in* the tunnel, every step and every deflection being carefully measured, will enable those of you who have not seen the original to form some idea of this extraordinary excavation. One or two views may be added which will help you to realise its general appearance (see *Quarterly Statement*, 1908, p. 102).

The slide now on the screen is one of a series of plans that have been drawn representing the buildings and other details of the city at various periods. This, as the heading shows, is the plan of the rock-surface, showing the cup marks, the very earliest house-walls, and, more especially, the caves. You see, for example, that extraordinary catacomb which was the last discovery under the first permit, the discoveries in which filled fourteen large sheets of drawings. The tunnel is also conspicuous. Close by the tunnel is a small cave, in itself insignificant and sadly devoid of antiquities, which yet, I venture to think, makes a greater appeal to the imagination than any other of the discoveries of the Fund at Gezer: for on the wall was a frieze of graffiti that carried us back to the early neolithic inhabitants (see *Quarterly Statement*, 1908, p. 216). On account of the importance and interest of this cave, I shall show several slides of it and its picture-gallery. There were other discoveries made during 1908, of which I should have liked to remind you did time permit, but I must not delay over these. A word or two may be spared for the tablet of limestone, bearing, according to some scholars, the oldest known Hebrew inscription (see *Quarterly Statement*, 1909, p. 28). That it is some kind of calendar is agreed, but its exact signification and purpose are not yet certain. I must also pass over, with a bare mention, the Egyptian statuette of sandstone, found in one of the houses, and the fine Solomonic olive press, which was the last of the gifts of the ancient Gezerites to our generation.

Besides the discovery of these and other objects, certain interesting observations of a more miscellaneous kind have been made during the excavation. Some of these have already been published in the quarterly reports, others still await publication. I may take this opportunity of bringing to your notice one of these latter. A large number of cows' horns were found in the excavation here and there. The idea occurred to me to collect and date these; and when, at the end of the work, I came to sort out the various horns of the different periods, I found, to my surprise, that each period had its own type or breed of cattle, almost as distinctive as its own pottery. This slide will show you what I observed. In pre-Semitic and first Semitic periods—that is down to about 1800 B.C.—the horns were fairly long, smooth and curved. From 1800 to 1400 they were longer and larger than in any other period, and often showed longitudinal grooves on the surface. From 1400 to 1000 they were smaller and grooved spirally. From 1000 to 550 they were almost, without exception, short conical knobs, as in the fourth example, and from 550 to 150 they were also short, but more curved. I am not sufficient of a zoologist to indicate the deductions to be made from these observations, but I cannot help thinking that if similar observations were made in other sites, we might arrive at valuable conclusions with regard to the cattle trade and trade routes in early times.

I should like, before passing on, to say a word or two about the department of the work which has been my own special care during these two years. I mean the preparation of the Memoir. About 1000 pages of MS. have so far been written, and nearly 200 plates have been prepared in illustration of them, beside which there will be, when all is finished, about 6000 drawings and perhaps 500 photographs deposited for reference in the office of the Fund. I may be allowed to say that the excavation is not worth doing at all if its results are not to be published with sufficient fullness, and that I hope funds will be available to permit the Society fittingly to crown the work on which it has been so long engaged. The plan on which the memoir is conceived may be briefly stated. A chapter in the history of the city and a description of its site is followed by an account of the physical character of the inhabitants, derived from a study of their bones. Then comes a description of the various caves and houses in and about the city—the cisterns, city walls, and other buildings. There follow three chapters devoted to a study of the daily life of the inhabitants considered under the three headings of "Food and Dress," "Work and Play," and "Foreign Trade and Foreign Conquerors." Three more chapters are devoted to the important subjects of "Methods and Instruments of Warfare," "Religion," and the "Burial of the Dead"; and the book closes with a brief sketch of the chronological development of civilisation in Palestine as revealed by recent excavations throughout the whole country in general, and at Gezer in particular.

It is a matter of great regret with me that I could not finish the overturning of the whole mound. This, however, was quite impossible with the time and funds at my disposal, owing to the size of the mound. To illustrate this I will now show two slides. The first is another of the series of plates of city plans, showing the trenches dug, and the parts left unfinished. The second is a view taken from a spot in the middle of the mound looking eastward, and showing the length of area dug over in the principal series of trenches.

I said at the beginning that a page of the Society's work had been turned, and the blank pages of the future now lie before us. No doubt the Committee will announce in good time any proposal it may entertain with regard to future excavations. But, even apart from excavation, there is plenty of work yet to be done in Palestine. This Society is not, as I have frequently heard it called, the Palestine Excavation Society, but an Exploration Fund, whose motto might well be an adaptation of the Plautine *nihil a me alienum puto.* In that spirit I may venture to remind the Society and its supporters that there are yet many untilled fields of work in the country. For example, though the vertebrate fauna have been well studied, no one, so far as I know, has yet begun to investigate systematically the lower forms of life. Often, at Gezer, I wished there was at hand some one competent to examine the spiders of the mound, the variety of which was enough to attract and astonish even my ignorant eyes. A dozen or more equally wide and equally unworked regions might be indicated, but I must not enlarge on subjects I know nothing about, and I confine myself, in conclusion, to indicating two crying needs, that lie within the region of my work.

The first is a drastic revision of the identification of ancient sites, which will take all possible sources of information into consideration, and which, if I may thus strongly express myself, will take nothing, not even the site of Jerusalem, for granted, unless it can be proved that none better can be suggested. On such a commission the archaeologist and the exegete must work together; for each occupies ground on which it is dangerous for the other to trespass. I venture to prophesy very startling results from such an undertaking. Let me give you, in accordance with the promise I made at the beginning of this paper, an example from my own recent experience. I left Jerusalem toward the end of April, and went northwards, on purpose to pay a farewell visit to some friends, and to visit the very interesting and suggestive excavations of Harvard University at Sebusteh; proceeding thence to Haifa, where I embarked for Port Said. In passing over the plain of Esdraelon, on my last day in the country, I made a détour to visit Zer‘in, universally accepted as the site of Jezreel. I had no doubt in my own mind of this identification when I rode up on the mound; but I left Zer‘in absolutely convinced that it could not possibly be Jezreel, and that the site of this important royal city is still to seek. By the aid of one lantern slide I hope to convince you of this also. Here is a man standing in a hole which the villagers have dug down to the rock. You will see that the débris is not sufficiently deep to reach his head. Every scrap of pottery in the section of the pit is Roman. There are something like a dozen similar pits here and there in the mound, all of which tell the same tale. The most careful search over the surface and through these pits failed to reveal a single grain of pottery older than the Roman period. Zer‘in, in short, is founded over an insignificant and nameless Roman village, and anyone who would take out a permit for excavation there and expect to find relics of Naboth's vineyard or Ahab's palace is doomed to inevitable disappointment.

The second need is a full anthropological study of the various elements that go to make up the heterogeneous population of Palestine. Very valuable contributions have been made to this work by our own correspondents Mr. Hanauer and Mr. Baldensperger; by Father Jaussen of the Dominican School of Archaeology in Jerusalem, whose work on the Arabs of Moab, like all the work of his distinguished colleagues, is a classic of Palestinology; by Dr. Gustaf Dalman, the eminent director of the German School of Archaeology; and by others whom want of time rather than of will prevents me mentioning. But it is no disparagement to the labours of these scholars to say that they are not as complete as the importance of the subject requires, because such a study is beyond the power of single workers to accomplish. We want a whole committee of specialists, such as was sent out some years ago by Cambridge University to investigate the natives of Torres Straits.

By way of illustration of the manifold variety of interest that such a study would present I may refer to two small side-studies of my own. One day the foreman of the works noticed a packet of papers in the belt of one of the labourers, and asked him what they were. The owner told him they were papers that he put there to protect himself from colic. The foreman at once commandeered them and brought them to me. I tried to purchase them, but the man refused; he however allowed me to keep them for two or three days. Of course I put everything else aside, and took tracings of the whole series—among them a little manuscript book, containing a number of magical diagrams and formulae, and, oddly enough, a story about a princess, quite in the style of the *Arabian Nights.* Just as I had finished them, the man came and begged to have them back again, as the pains of colic had become unendurable. However, I have a complete set of facsimiles as well as some other material of the same class; and, as soon as I can get myself free of the *Memoir* on Gezer, I shall be able to work over them a little. As another instance of the work that might be done, I may also mention some investigations I have been enabled to make on the language of the Nawar—or wandering smiths of Palestine—a tribe resembling the gypsies of Europe. It was known of these people that they had a peculiar language, which probably would prove of considerable importance for an investigation of the question of the place of origin of these and allied nomads: but nothing was known of this language except a short vocabulary and a few sentences. I was able to establish relations with one or two of these people, and as a result have now the pleasure of submitting to the Society a manuscript containing a grammar, dictionary, and about one hundred specimens of this hitherto unknown tongue.

If work on the large scale I have suggested is ever to be done at all it must be done soon. Even during my short experience of Palestine changes have taken place, and, since the extraordinary political events of the last few months, changes yet more numerous and more profound must be expected. A straw shows how the wind is blowing. Abû Shûsheh, where the Palestine Exploration Fund has been established for the past six years, is a backward, primitive village, inhabited by backward, primitive people: but a few months ago the chief Sheikh's son was married, and the wedding guests were entertained, not with the ancient traditional songs and dances proper to such an occasion, but with the garbage of a Cairo music-hall, rendered on a hired gramophone.

The CHAIRMAN:—It is my privilege now to ask you to pass a very hearty vote of thanks to Mr. Macalister for the admirable and instructive lecture he has given to us, and I am sure you will feel we ought not to be content with that, but that we ought to take this opportunity of expressing our admiration for the work which he has so successfully carried on for some years as the Agent of the Palestine Exploration Fund. The Resolution that has been drawn up by the Committee is this: —"That this Meeting heartily thanks Mr. Macalister for his description of the excavations conducted by him during the last three years, and desires to put on record their appreciation of the ability, care, thoroughness and tact with which his labours have been carried on."

The language is strong, but not a bit too strong. The Committee of the Palestine Exploration Fund are accustomed to measure their words, and no one who has made any study of the *Quarterly Statements* for years past can fail to be aware of the great services which Mr. Macalister has rendered to anthropology, to archaeology, and to the scientific study of Palestinian antiquities in general. We are very glad to see him amongst us to-day, and I hope he will remember that, in my country at any rate, gratitude is a lively sense of favours to come. And while thanking Mr. Macalister as we do very heartily—for I am sure that you will pass this Resolution, indeed, I am sure I may take it as passed by acclamation (applause)—while thanking Mr. Macalister, it is right that we should remember that it is due to the energy and effort of those who control the operations of the Fund, to the contributions of many subscribers, and to the great liberality of a few, that his work has been possible at all; it is due that we should remember what the Palestine Exploration Fund has done and is doing for scientific archaeology. During the forty years or more that have elapsed since the Society was founded, it has won for itself an honourable place in the world of scientific archaeology. The founders of the Society may indeed claim to have fulfilled the aims which they set before themselves. The desire of the founders of the Society was this: they desired to promote among English speaking peoples on both sides of the Atlantic a detailed study of the history—political, social, and religious—of Palestine. They believed that by the aid of careful and detailed investigations an important contribution would be made, not only to the early history of mankind, but also to the interpretation of the sacred books of the Old and New Testaments. They did not undertake, and the Society does not now undertake, this work of exploration in the interests directly of any particular form of religion. Members of all creeds are represented among the helpers of the Society, and you will be asked by-and-by to express your thanks to some eminent Palestinian gentlemen who have been its warm supporters in the East; and upon this Committee are representatives of several Christian bodies. In regard to such varying religious interests the Society has always maintained the most jealous impartiality; but, nevertheless, its founders believed that the results of careful investigation would be welcome to all serious and independent people as likely to illuminate the background of the picture which history presents to us of the beginnings of the Christian religion. Ladies and Gentlemen, this Society does its work so quietly and so unobtrusively, that perhaps the public is not fully aware of the obligations under which it has placed all students of the Bible. It is not too much to say that most of the topographical and scientific articles with which our Bible dictionaries—and there are a great many of them—are filled, are due directly or indirectly, with or without acknowledgment, to the publications of the Palestine Exploration Fund. And certainly in regard to the New Testament, if I may speak for a moment of the field in which my own studies have almost entirely been laid—in regard to the New Testament, no student of the Gospels can get very far without constant reference to the *Quarterly Statement* and other publications of the Fund. Now we have had put before us this afternoon the results of an inquiry into one of the buried cities of Palestine, whose records of stone extend over many periods, and go far back, as Mr. Macalister reminded us, behind the era of the Hebrew occupation; and very important such investigations are to the student of anthropology on account of the light which they throw upon the habits, the customs, and the beliefs of the early dwellers in Palestine. And if you will consult the list of the publications of the Fund—and it is under the auspices of the Fund that we are gathered here to-day—you will see that the later periods which bear, perhaps, more directly and immediately upon the interpretation of the books of the Scripture, have also yielded fruitful results, and, as Mr. Macalister said just now, in some very suggestive sentences, a great deal yet remains to be done in this direction in regard to the identification of sites. Perhaps I may be permitted, before we close our meeting, to make reference to the debt which the public and the Society in particular owes, especially in regard to the preliminary surveys, to the distinguished corps of Royal Engineers (applause). That is a debt that ought to be gratefully acknowledged at a meeting such as this. I may be permitted to recall the honoured name of Sir Charles Wilson, who did so much for the Fund, whose acquaintance I made twenty years ago. He was the first person to interest me in the work of Palestine Exploration. His scholarly book on Golgotha is indispensable to anyone who is interested in the vexed question of the site of the Holy Sepulchre. And then other names will occur; Sir Charles Warren and Lord Kitchener have won distinction in other fields, but their names will also be remembered in the record of Palestine Exploration. The present Chairman of the Committee, Sir Charles Watson, if he will allow me to say so, carries on the same honourable tradition, and he has lately made all friends of Sir Charles Wilson his debtors by the publication of Sir Charles Wilson's life. And then only this year another member of the Society and of its Committee, one of the same corps of Royal Engineers, who has contributed many publications and published many books in the interests of the Fund, has given us the matured fruit of his long experience in the holy places, in his learned work on Jerusalem—I mean Colonel Conder. The Society has indeed been fortunate in having been able to secure the co-operation not only of soldiers and engineers and explorers and excavators, but also of scholars and men of letters, such as Professor George Adam Smith, whose great book—for it is a great book whether you view it from the scientific side or the literary side—whose great book on Jerusalem is really, indispensable to every student of the New Testament. Quite recently one of the members, whose loss we deplore, Dr. Selah Merrill, who was so long and honourably known as the American Consul at Jerusalem, gave to the world a handsome volume which contained the conclusions which he had reached as to the topography of Jerusalem. It is a book which possesses all the authority that comes from first-hand knowledge of locality. I put it to you that the Society has been very fortunate in being able to secure the services of so many men of eminence in various fields, and I trust that to-day's Meeting will do something to inform the public of the real value of the work that has been done by the Fund, not only in the interests of anthropology and of science, but also in the interests of Biblical exegesis and interpretation. I am asked to say that if there are any of those present who would desire to show their practical interest in the Fund, our Honorary Secretary, after the Meeting, will be very glad to have their names and addresses and promises of support in order that the further excavations to which I think Mr. Macalister looks forward—to which certainly some of us look forward—may be successfully carried through.

Sir CHARLES WATSON.—The Resolution I am going to propose really grows out of Mr. Macalister's address. It is as follows:—That the best thanks of the Society be conveyed to the following gentlemen. To His Excellency Hamdy Bey, Director of the Imperial Museum at Constantinople, for the interest he has shown throughout the Society's work at Gezer. I daresay some of those who are here know his museum, and how for a long period he has been a great supporter of the work of the Palestine Exploration Fund. He is an instance of a most intelligent Turk who takes an earnest interest in archaeology. Our thanks are also to be given to Mr. Serapion Murad for his great services to science in putting the mound at the disposal of the Society, and to Surraya Effendi Al-Khalidi for his courtesy and helpfulness throughout the work on which he has served as Commissioner to the Ottoman Government, with an expression of the Society's appreciation of his valuable services in rescuing the inscription at Samieh from destruction, and which Mr. Macalister has told us about. You must remember that he is the official who is appointed by the Ottoman Government to keep our explorers in order, and he has been of the greatest possible assistance to Mr. Macalister during the excavation. And, lastly, we have to thank Mr. A. T. Gelat, Dragoman to the United States Consulate at Jerusalem, for many kindnesses done from time to time to the officers of the Palestine Exploration Fund, and to offer him our congratulations on his recovery from his recent serious illness.

The REV. ARTHUR CARR.—I have much pleasure in seconding that Resolution.

The Resolution, on being put to the Meeting, was carried unanimously.

Mr. WALTER MORRISON (*Hon. Treasurer*).—Mr. Chairman, Ladies and Gentlemen, I have much pleasure in proposing the following Resolution :—That the thanks of the Meeting be given to the Managers of the Royal Institution of Great Britain for granting us the use of their Lecture theatre.

It is a very considerable advantage to us that year after year the Royal Institution welcomes us in this exceedingly well-arranged hall, and you can readily understand that it is a great advantage to us to have all the conveniences we have seen in the way of darkening the room and showing on the screen the photographs which have been taken at Gezer. You must recollect we are on holy ground in the interests of science. Faraday lived in this building a great number of years, in fact, during the greater part of his life, and it was in this hall he delivered his famous lectures in the comparatively early stages of chemistry, where I used to come with my father, sometimes—who was a great friend of Faraday's—when I was a small boy, to see the old gentleman. I have much pleasure in moving the Resolution.

Mr. J. D. CRACE.—I have much pleasure in seconding that.

The Resolution was carried unanimously.

Sir CHARLES WATSON.—I ask your permission to move one more Resolution which I am sure will be received with acclamation. It is:—That the best thanks of this Meeting be offered to the Very Rev. the Dean of St. Patrick's for his kindness in presiding over the proceedings. I am sure we all owe a debt of gratitude to the Dean for having been so good as to come over from Ireland to take the Chair on this occasion.

The Resolution having been carried by acclamation—

The CHAIRMAN in replying said:—Sir Charles Watson, Ladies and Gentlemen, I thank you very much for the kind way in which you have received the Resolution. It was a privilege as well as a pleasure to be here to day, and it was especially delightful to have the opportunity of hearing Mr. Macalister lecture again. The last time I heard him was in Jerusalem.

The proceedings then terminated.

THE EXCAVATION OF GEZER: SUPPLEMENTARY DETAILS.[1]

By R. A. S. Macalister, M.A., F.S.A.

§ I.—Buildings.

In the Nineteenth Report on the excavation of Gezer I mentioned that an important house of the Hellenistic period was under examination (*Q.S.*, 1908, p. 280). This has now been finished and I am enabled to present its plan (Plate I). It is, with one important exception,[2] the most complete residential building that has been found, and must have belonged to some person of note. Unfortunately nothing of special interest was found within its precincts. The ruins made a small mound on the surface of the hill: this mound was known as *Rujm 'Abd Allah*, or "'Abd Allah's Cairn," after a certain 'Abd Allah who, a generation ago, died from the bite of a snake which he received on this spot. As an unusually complete example of an early Palestinian house this plan is worthy of careful study.

The main entrance is at A. This entrance gives admission to a space which, from its breadth, was probably an open courtyard. It will be noticed that in general the covered chambers are long and narrow. This is a characteristic of Gezerite rooms almost from the first, and is evidently due to the difficulty of roofing wide spaces without the use of an arch. The irregularity of the setting out of the angles will also be noticed: from this I infer that no safe deductions as to cubital lengths can be drawn from the measurements of the structure.

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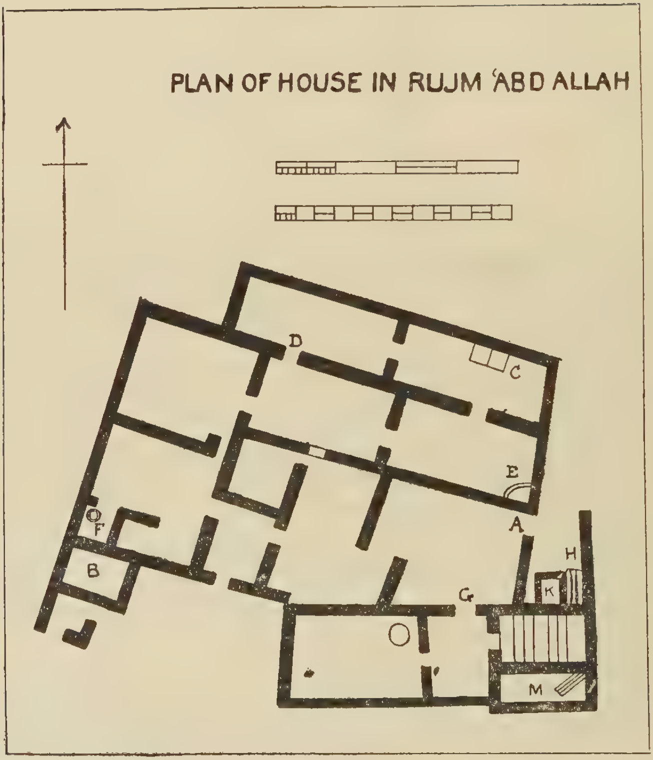
[1] [Held over from the previous reports.—*Ed.*]

[2] The exception is a large and early palace on the Western Hill, which has already been partly described, and in the courtyard of which the great tunnel was excavated.



PLAN OF HOUSE IN RUJM 'ABD ALLAH

D
C
E
A
H
K
G
F
B
M

On the left-hand side of the courtyard is a doorway which admits to a building that was evidently independent of the main dwelling. To this building, which contained the domestic cistern, we shall return later. Passing through an opening between the ends of two overlapping walls, we enter a second court, out of which open the entrances to the house-rooms. These rooms are in all twelve in number. They communicate with one another by doorways—the entrance to the chamber marked B is lost owing to the destruction of the walls, but otherwise the inter-relation of the rooms is obvious from the plan. As usual, the walls are built of rough field-stones, set in mud. A small fragment of plaster was found loose in one of the chambers, about the size of the palm of a man's hand, adorned with green and red stripes. This gave a hint of painted mural decoration masking the bare stone walls; but all

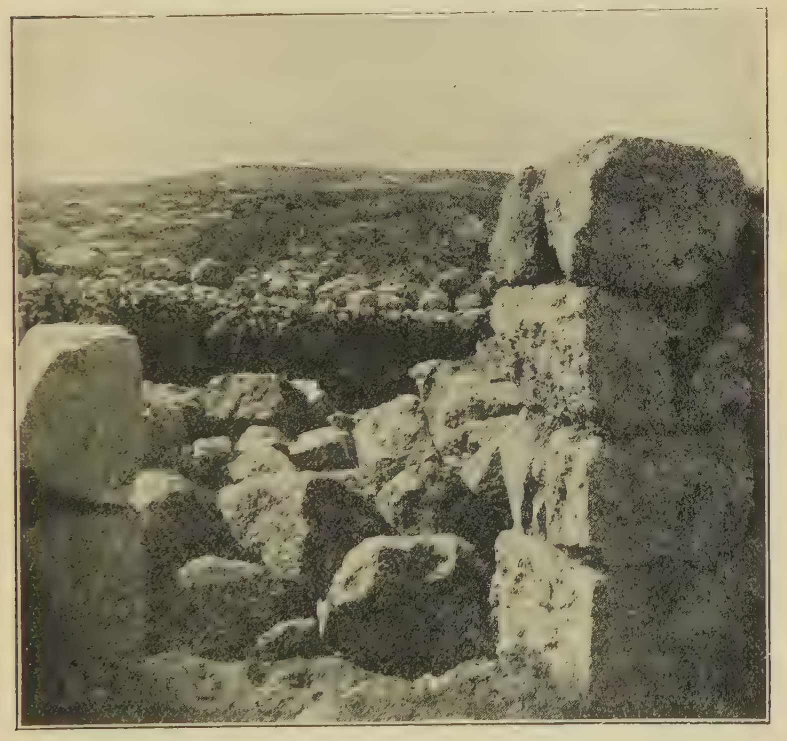


Fig. 1.—House in Rujm 'Abd Allah: Entrance to Cistern and Granary.

other trace of ornament had perished. The walls were standing to a maximum height of 3 feet, except in one place where about 6 feet remained.

At C were two masonry steps, apparently the lowest steps of a staircase leading either to the flat roof of the house or else to an upper story. The latter is the more likely, as steps to the roof would probably be outside the house, or at least in the courtyard. If so, this is the only indication of a second storey found in any house at Gezer.

There is nothing to indicate how the doorways were closed, save that a hole, possibly for a bolt, was drilled in the face of a stone in the western jamb of the doorway D.

The structure E was a row of stones on edge, making a circular quadrant that filled the corner in which it was erected. It was possibly a hearth. F was a brick oven, or *tannûr*, of the common type.

Returning now to the entrance courtyard, we pass through the doorway G, which is shown in the photographic view, Fig. 1. This and Fig. 2 are the most successful of several photographs taken of details of this house, and they give a good idea of its masonry. The unusual number of four courses remained standing of the western jamb of the doorway G. It opened into a plain chamber, with doors to the right and left. That to the right (west) admitted to a room, the only noticeable feature in which was a cylindrical pit in the floor, 3 feet 7 inches in diameter, 6 feet 11 inches deep, cemented—probably meant for the storage of grain. The left-hand doorway admitted to the cistern, shewn in Fig. 2, to which I would call special attention.

The water was evidently collected from the roof by a conduit, the lower end of which remains (marked H in both plan and photograph). At the point where the existing fragment begins the water would fall into the small square cemented receptacle K, through a narrow hole in its corner that will be seen indicated in the plan. This served the purpose of a refining-vat, the washings from the roof being collected in it and prevented from falling into the cistern itself. The water, when the sediment had sunk to the bottom, was allowed to run into the cistern through the hole marked L in the photograph. The small opening into the vat K could be closed at pleasure with a stone or pad, in which case the water would continue to run along the conduit H, through the wall of the cistern, and finally escape in the cess-pool M.

The cistern itself measures 13 feet 2 inches in length, 8 feet 9 inches in breadth, and 7 feet 3½ inches deep below the level of the topmost step. It is built of square blocks and cemented. Six steps lead down to the bottom, with a rise ranging from 9 to 12 inches (except the lowest step, which is 2 feet high), and a tread of 1 foot 3 inches to 2 feet 7 inches, leaving 3 feet 3 inches clear of steps at the lower end. It will be noticed that the steps are arranged in threes, one broad and two narrow. Several other

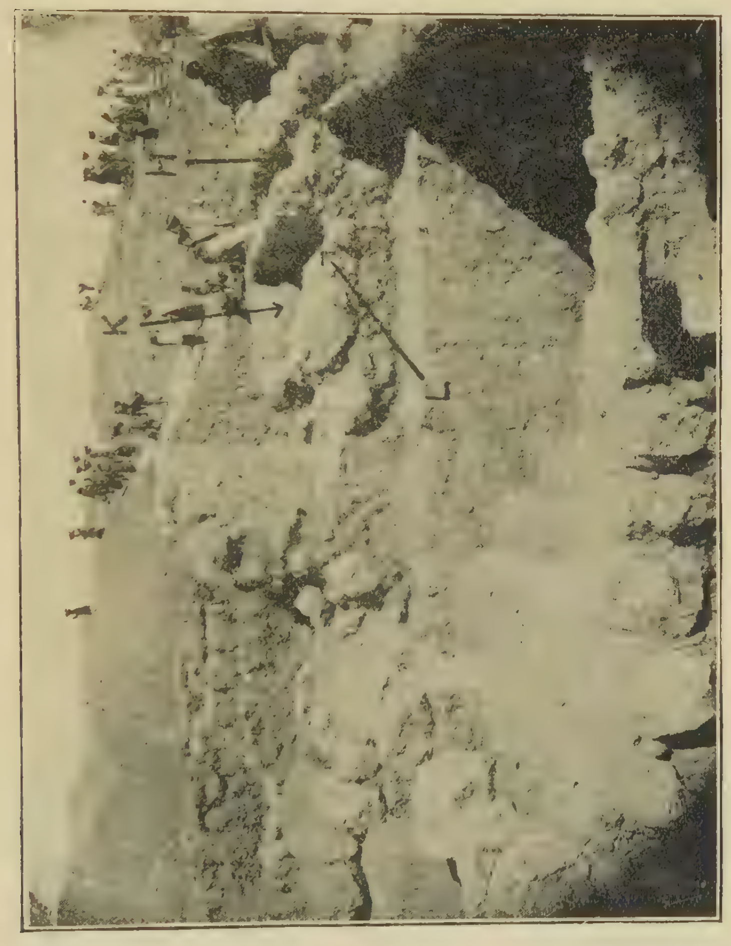


Fig. 2.—Cistern of House in Rujm 'Abd Allah.

cisterns like this have been found from time to time, but none so complete and so clearly a part of the structure with which it is associated.

§ II.—An Olive Press.

One of the most complete of the early olive presses discovered in the excavation was found in the course of the work described in the Eighteenth Report. It is represented, in plan and section, in Fig. 3. A circular disc of stone, AA, was surrounded by a dwarf wall: the outer diameter of this wall was 7 feet 4 inches, the height 2 feet 3 inches. A channel was left open under one side of this wall, communicating directly with a large bowl, B: this bowl was a specimen of the common type, of Mycenaean origin, frequently found ornamented with a painted frieze of birds and other patterns. This example, however, had only two or three red lines encircling the side. Behind was a smaller enclosure, C, of irregular shape, and at a lower level: the floor of which was paved with small stones. Behind this again was another enclosure, D, yet smaller, and at a higher level. This was full of clay, on which rested three large stones 2 feet 4 inches in length, and of a rounded section.[1] It is

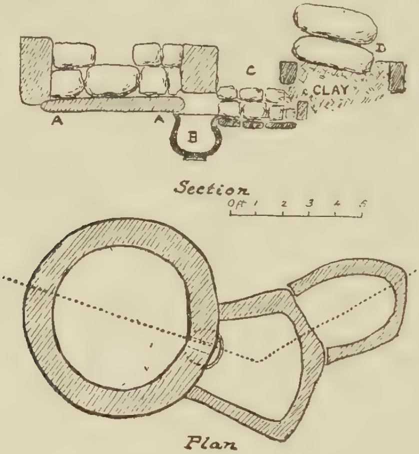


Fig. 3.—Olive Press.

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[1] Only two are shown in the drawing, because the third was behind and hidden by them in the aspect from which the drawing is taken.

evident that the layer of clay on which these stones rest indicate the original surface of the ground, in which the press is sunk.

The mode of operation is obvious. The olives being piled on the flat stone A, were crushed with the rolling stones that, when not in use, were piled up in D. The expressed juice ran into the bowl, B—which actually contained a number of olive-stones—and was collected by an operator standing in the space C.

The only important "find" since the last report was written was a small bronze weight, bearing two marks thus || and the word למלך in characters similar to those in which the same word is used on the jar-handles. The standard is evidently the same as that of the weights inscribed Ϙ. Probably we have here a *government* standard, distinguished from more or less unauthorised local standards; an exact analogy is offered by the local and government currencies in modern Turkey. This weight is of interest and may be of importance in discussing the problem of the jar-handles with "royal stamps."

THE GEZER INSCRIPTION.

By the Rev. G. B. Gray, D.D., D.Litt.

My notes, which accompanied the first publication of this inscription, had to be put together more hastily than I could have wished, and I gladly take the opportunity afforded me by the Editor of explaining how far subsequent discussion has modified views which I then expressed.

Father Vincent, who has discussed this inscription most fully and with great acuteness (see *Revue Biblique*, April, 1909), has had the advantage of seeing the stone. I fully recognize that an examination of the stone might bring me into greater or more decisive agreement with him on some points on which, with only the facsimile before me, I cannot see reason for abandoning my first conclusions.

1. I maintain my opinion that the calendar inscription is complete. It is true that Prof. Lidzbarski thought an original

eighth line has been lost, and Mr. Pilcher suggested that a large part of the original has disappeared. But in view of Mr. Macalister's remarks (*Q.S.*, p. 89), and the arguments of Prof. Ronzevalle and Father Vincent, it appears to me probable that the completeness of the inscription will be generally admitted. I therefore refrain from further discussion of the point at present. There is indeed a possibility that the name written perpendicularly is incomplete; but it is not certain that even this is so; Abi, according to 2 Kings xviii, 2, is a complete proper name: see *Studies in Hebrew Proper Names*, pp. 24, 83.

Except for six letters which I marked doubtful, and the letter which I read four times certainly and once doubtfully as ר, my reading of the inscription (with which Prof. Lidzbarski, working independently, agreed) has been accepted, and may now be regarded as certain.

Of the letters marked doubtful, the ל in l. 5 may be considered certain, and I accept נ as a more probable reading than ח (my first suggestion) for the sign that precedes it.

Three questions of reading remain :—

(1) Is the word that follows the second ירח in l. 1, זרע or נטע ? I should certainly prefer to read זרע, but only the ע is really certain. As to the letter that precedes ע, something turns on whether the inscription is a palimpsest as Prof. Lidzbarski suggested and Father Vincent maintains; Mr. Macalister being inclined to dissent (*Q.S.*, p. 88). If ר is right, ז is the correct guess for the first letter of the word. Yet though there is room for a נ at the end of l. 1, there scarcely seems room for a ז, and certainly not for one of the same size as the ז in l. 5.

(2) Does מ form the last letter of l. 4 (Lidzbarski, Ronzevalle, and myself) or l. 5 (Vincent)? If of l. 4, it finishes as in l. 6 below its line; if of l. 5, *above*.

(3) What is the letter really intended by the sign which occurs four or five times, and which was read by myself and Prof. Ronzevalle as ר, was tentatively equated by Prof. Lidzbarski with ח (so also Dr. Dalman), and was read by Father Vincent as נ (so also in one case by Mr. Pilcher)? I rule out at once the second of these suggestions:—For (i) the assumption of a Sabaean form for a single letter when all the rest are of well-marked North-Semitic type is in the highest degree hazardous. (ii) Though, on certain interpretations,

the article before אסף, זרע, לקש, זמר would be very appropriate, there is no adequate explanation in this case for its omission before קַיִץ. We could more readily account for its absence in the compound expressions עצד פשת, קצר שערם, though Dr. Dalman is incorrect in saying that the article is never used "in the designation of barley harvest and wheat harvest"; *see* Ruth ii, 23. (iii) The reading קצר הכל (l. 5) gives an unsatisfactory phrase whether we interpret "harvest of all (the rest)" with Lidzbarski or, with Dalman, the time when harvest is in progress in all parts of the country.

I agree with Father Vincent that the choice lies between נ and ו: and I should like to feel sure that he is right in deciding for the נ, for there is no question that that permits the most attractive translation. But it may be wise to arrive slowly, if we arrive at all, at this conclusion. I observe (1) that there is almost complete agreement that the signs look like ו; (2) that the ו is given up on the ground that the inscription so read yields no sense: thus Prof. Lidzbarski asserts that *waw* "would not be in place either here (in l. 1) or elsewhere." Father Vincent says our choice must be between ו and נ, and "La première ne conduisant à rien d'acceptable, il faut opter pour la seconde." Yet see the discussion (*Q.S.*, p. 109) of Prof. Ronzevalle who accepts the ו. (3) That the assumption that the letter is נ involves the further assumption that in all five cases where the letter occurs, a surviving trace of the supposed earlier inscription or a parasitic stroke has converted a sign more or less resembling a normal נ into a tolerably good ו. Possible, no doubt, but strange. (4) That even the two signs which Father Vincent selects as the clearest cases of *nun* (the first in l. 1 and that in l. 6) do not show that decisive inclination of the down stroke from right to left which is characteristic of *nun*. In l. 1 the direction is even slightly from left to right: the down stroke being almost parallel to that of the following א. On the other hand the slight variations of direction in the four or five cases of this sign in the inscription correspond to the variations in the direction of the down strokes of the *waws* in the inscription of Mesha.

2. *Translation and Interpretation.*—I modify my first opinion that only eight months are specified in the inscription. It is, I think, no accident that we have *eight* processes specified and *four* occurrences of the ambiguous sign immediately following ירח. Whether we

read יַרְחַן (Vincent), or ירחו, I believe these four clauses cover two months (so Ronzevalle), and thus the whole inscription covers *twelve* months—internal evidence of the completeness of this inscription.

I feel much surer that זמר contains the reference, which could scarcely have been absent, to viticulture. But even the late pruning which takes place at the present day in June or July (Dalman, *Q.S.*, p. 119) falls rather too early to suit the place of the word in the calendar, which points to the time between mid-July (or, according to an alternative transliteration, mid-June) and mid-August. I think, therefore, that the term must cover the vintage itself.

It is valuable to have Mr. Macalister's evidence that at the present day flax at Aleppo is reaped in exactly the same manner as wheat. But the inference from the use of the two different terms (קצר and עצר) that barley and flax used not to be reaped in precisely the same way round Gezer seems to me probable. Unfortunately we cannot go much beyond this.

Of both the transliteration and the meaning of l. 5 I am still uncertain. Father Vincent's reading ירח קצרן כלם "month of all the reapings" is admirably (perhaps even suspiciously) idiomatic and sufficiently self-explanatory. What we most naturally look for after קצר is the name of another specific crop, but there seems little likelihood that such actually is expressed by the rather uncertain letters. Prof. Ronzevalle may be right in seeing two processes mentioned, but it would be hazardous to give קצר a different meaning from that which it has in the previous line—a meaning, moreover, which is not otherwise established in Hebrew. Still he may be right as to כָל, and it is possible, if the reading be וכָל, that the line means "a month of (continued) reaping and of measuring."

3. *Date.*—"The workmanship is rough, but the type of the letters is closely akin to the earliest inscriptions in the North-Semitic alphabet that we possess." I see no reason to withdraw this statement, so far as the letters are concerned on which the various decipherers agree. In particular no one has challenged my argument that the ס of the inscription has no analogy in inscriptions later than the eighth century. But what if the letter, which I took to be an early type of the *waw*, is really *nun*? The *nuns* in that case are certainly not good examples of the *nun* in use in the ninth and eighth centuries B.C.; but do they approximate more

closely to the *nuns* in use at the close of the seventh century or in the sixth century—the period to whether Father Vincent assigns the inscription? There is indeed some analogy to one characteristic of these hypothetical *nuns*, viz., in the unusual direction of the down stroke, in one inscription assigned by some on palaeographic grounds to the sixth century B.C. This is an inscription found at Nora in Sardinia (*C.I.S.*, i, 144). But inasmuch as this tendency did not perpetuate itself, it would be precarious to argue that the Gezer alphabet must be as late as that of Nora.

Father Vincent also attaches weight to the differences that certainly exist between different examples of the same letters. But nothing adverse to an eighth century date seems to me to follow unless it can be shown that some of the examples are of a distinctively later type, and this has not, I think, been shown. As Father Vincent himself has well pointed out, the workmanship of this tablet and of the Moabite stone or the Siloam inscription is very different; to this rougher work of a rustic engraver I assign the noteworthy differences in the several examples of the same letters.

In conclusion, I should like to correct the impression which Father Vincent appears to have received, and perhaps Mr. Macalister himself, that I abandoned too easily ("avec tant de désinvolture") the suggestion that the inscription belonged to the sixth century. It was obviously natural and proper for Mr. Macalister to mention this date, but it seemed to me obviously possible, as Mr. Macalister himself expresses it in his April Report (p. 88), that "chance should preserve a portable object of the kind so that it should be found in buildings of a date later than its own." In other words, the date (say sixth century) of the stratum in which the inscription was found suggests only a *minimum* date for the actual writing of the inscription. This stone may surely have stood a couple of centuries or more pegged to a wall, and have fallen, when it fell, among potsherds that belonged to the date of its fall and not of its erection. From the position in which the stone was found it is illegitimate to argue that the inscription must be of the sixth rather than the eighth or ninth century. In any case, if it belongs to the eighth or ninth century, it is the work of some stonecutter following, as best he could, the forms of the letters current in his own day; if it belongs to the sixth it is the work of someone who, for reasons not obvious, gave a certain archaic appearance to his work by introducing in certain cases (the ב and the ר) ancient types of letters.

THE OLD HEBREW CALENDAR-INSCRIPTION FROM GEZER.

By PROFESSOR MARK LIDZBARSKI, Greifswald.

THE Hebrew inscription from Gezer is the subject of a lengthy study by Father Vincent in the *Revue Biblique*, April, 1909, pp. 243 *et seq.*, whose attitude towards his predecessors contrasts with the value of his own conclusions. He explains the much discussed character as a *nûn*, and reads ירחן אסף, etc. This is out of the question. The writer of the tablet was very inexperienced in the script. He had no style of his own, and the same characters take different forms. The character under discussion, too, has a different shape on every occasion. The forms are quite clear in lines 2, 5 *sq.*, and *all* can be shown from the oldest Semitic alphabet on the inscriptions of the IXth–VIIIth century B.C., to be *wâw*: 𐤅 (line 2) from old Hebrew seals (Levy, *Siegel und Gemmen*, Tafel III, 7, 6); 𐤅 (line 5), from the inscription of Mesha; 𐤅 (line 6), from the old Aramaic inscription of Z-k-r. None of these forms are found as *nûn* throughout the entire history of the alphabet. In the first line the sign before ז, at the end, is almost entirely destroyed. Before אסף I can perceive, in the photograph, the form 𐤅 . This also is certainly *wâw*. It is a transitional form between the character of the Moabite stone and that on the Siloam inscription, and finds a resemblance in the seal, Levy, Tafel III, 9. That this is not *nûn* is shown also by the direction of the shaft, which slants from left to right, whereas the shaft of the *nûn* has the contrary direction.

I had already assumed that the letter graphically corresponds best of all to the old Semitic *wâw*. In a letter to the Editor[1] I had, however, pointed out the possibility that it was to be read as *wâw*, and connected with the so-called *wâw compaginis*, as in חַיְתוֹ־אֶרֶץ, etc. (*cp.* p. 27, note).[2] This conception of the reading (viz.,

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[1] [Dated December 8th.—*Ed.*]

[2] My meaning is not quite correctly rendered in this note; in the reprint it runs, "that the sign could be ו as *waw compaginis*, but then it would presumably have been used throughout."

קְצִרו כל יַרְחו אָסִף) has, in the meanwhile appeared to me to be very probable, in fact almost certain. The construction comes in the Old Testament only in elevated address, but naturally was not invented by the writers in question, but is an older or dialectical usage. Prof. G. Hoffmann now draws my attention to the fact that the construction with this binding *wâw* makes the second noun definite, and the parallel between חַיְתוֹ־אֶרֶץ (Gen. i, 24) and חַיַּת הָאָרֶץ (v. 25), shows that both constructions are syntactically alike. In the Gezer inscription the *wâw* is wanting in those cases where the following noun could not have the definite article. That, on the other hand, the *wâw* is wanting in line 7 is simply an inconsistency which is not altogether strange in dealing with an inexperienced writer.

The assumption of a plural or dual ירחן is also already excluded by קְצִר שְׂעֹרִם. This term is to be expected on *a priori* grounds, and an examination of the position of the מ in זמר shows that the מ further above, belongs to the line above, and not to the one below it. The writer puts מ lower than the other letters, and in the word זמר it is so low that the shaft stands in the next line. The מ in line 4 is scarcely lower, and, besides, it is possible that the presence of a flaw in the stone caused him to put it where it now stands.

I confine myself here to these few remarks because the value of Father Vincent's lengthy article depends entirely upon his reading of the letter in question.

REMAINS AT KHURBET SHEM‘A, NEAR SAFED.[1]

By R. A. Stewart Macalister, M.A., F.S.A.

The megalithic structure known as *Sarîr Nebi Shem‘a*, "The Throne (or Bedstead) of the Prophet Shammai" (*Q.S.*, 1907, p. 113) consists of the following members: the photograph (Fig. 1) with the plans and sections (Plate I) will help to make this description clear :—

(1) A foundation of small stones, sunk in the ground to their tops.

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[1] [Held over from the "Diary of a Visit to Safed," *Q.S.*, April, 1907. - *Ed.*]

(2) A rectangular enclosure, the long axis oriented N.–S. with tolerable accuracy; formed of four great prostrate stones. The external dimensions of this enclosure are 3·72 by 2·29 metres (about 12 feet 2½ inches by 7 feet 6 inches), and its height 70 cm. (about 2 feet 3½ inches). The thickness of the enclosing stones varies from 35 to 45 cm. (13¾ to 17¾ inches). There is a doorway *cut through* the eastern stone, 1·16 metres (3 feet 10½ inches) from the north-eastern corner; *not*, as shown in the *S.W.P. Memoirs*, intercepted between the end of the eastern stone and the side of the northern. This doorway is revealed inside for a door which swung on projecting horns, the sockets for which still remain. There is a stone shortening the chamber towards the south, which has been omitted from the *Memoirs* plan.

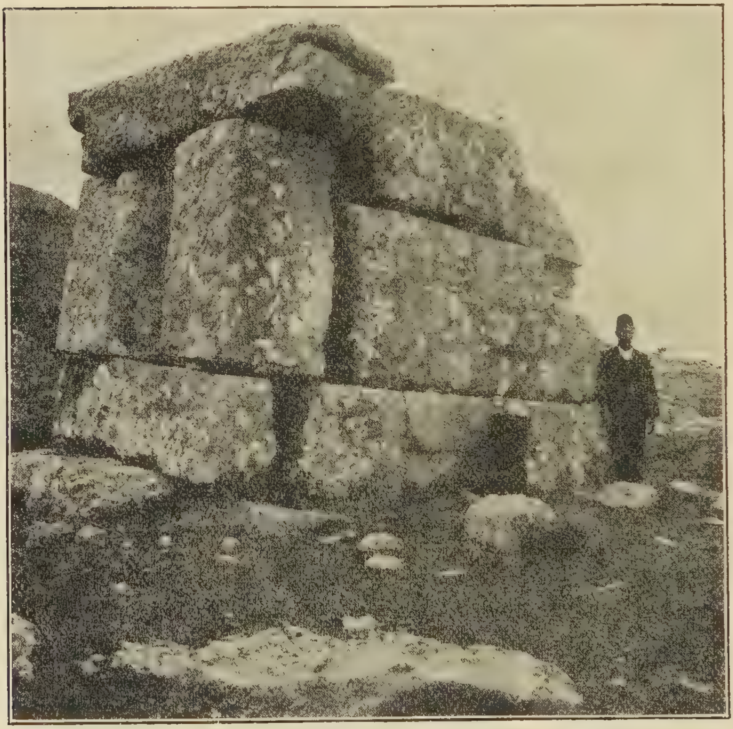

Fig. 1.—The *Sarîr Nebi Shem'a* at Khurbet Shem'a.

(3) An enormous block of stone, 2·90 × 2·20 × 1·15 metres (about 9 feet 6 inches by 7 feet 2½ inches by 3 feet 9¾ inches), standing

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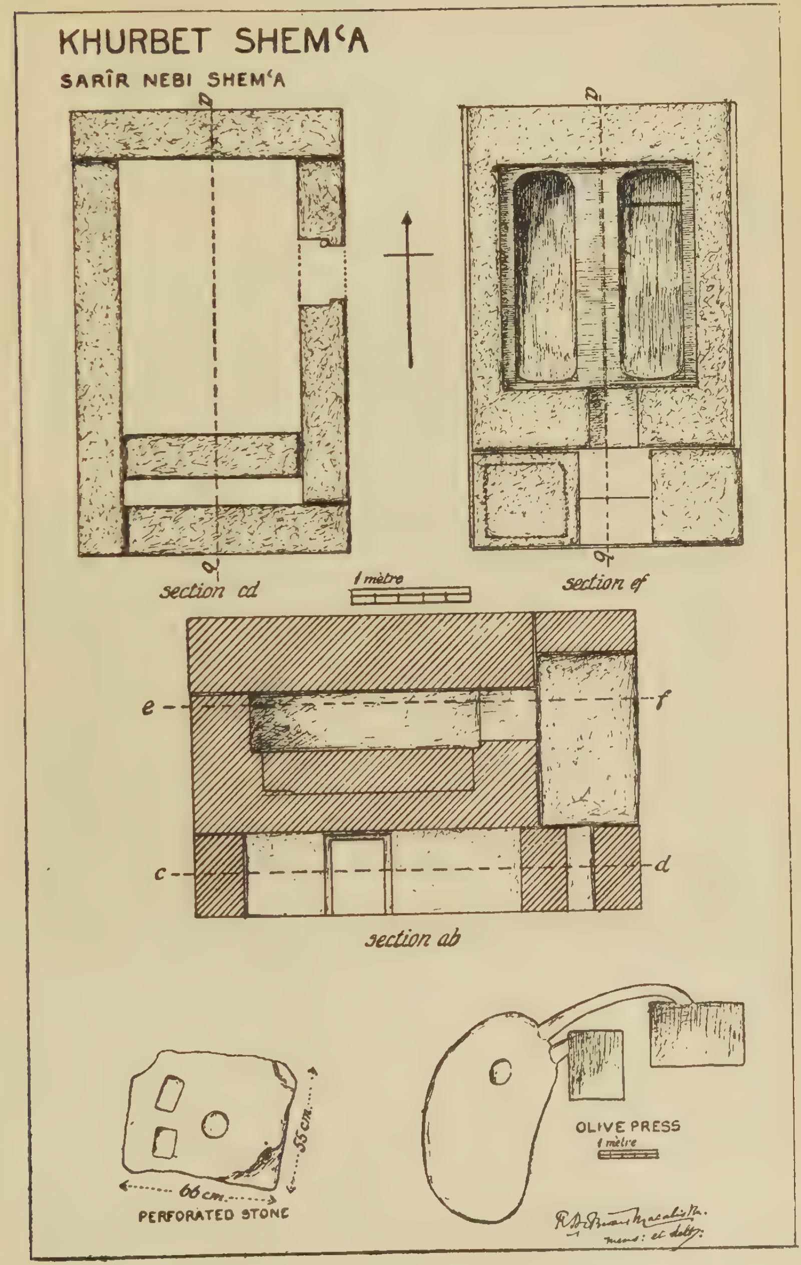
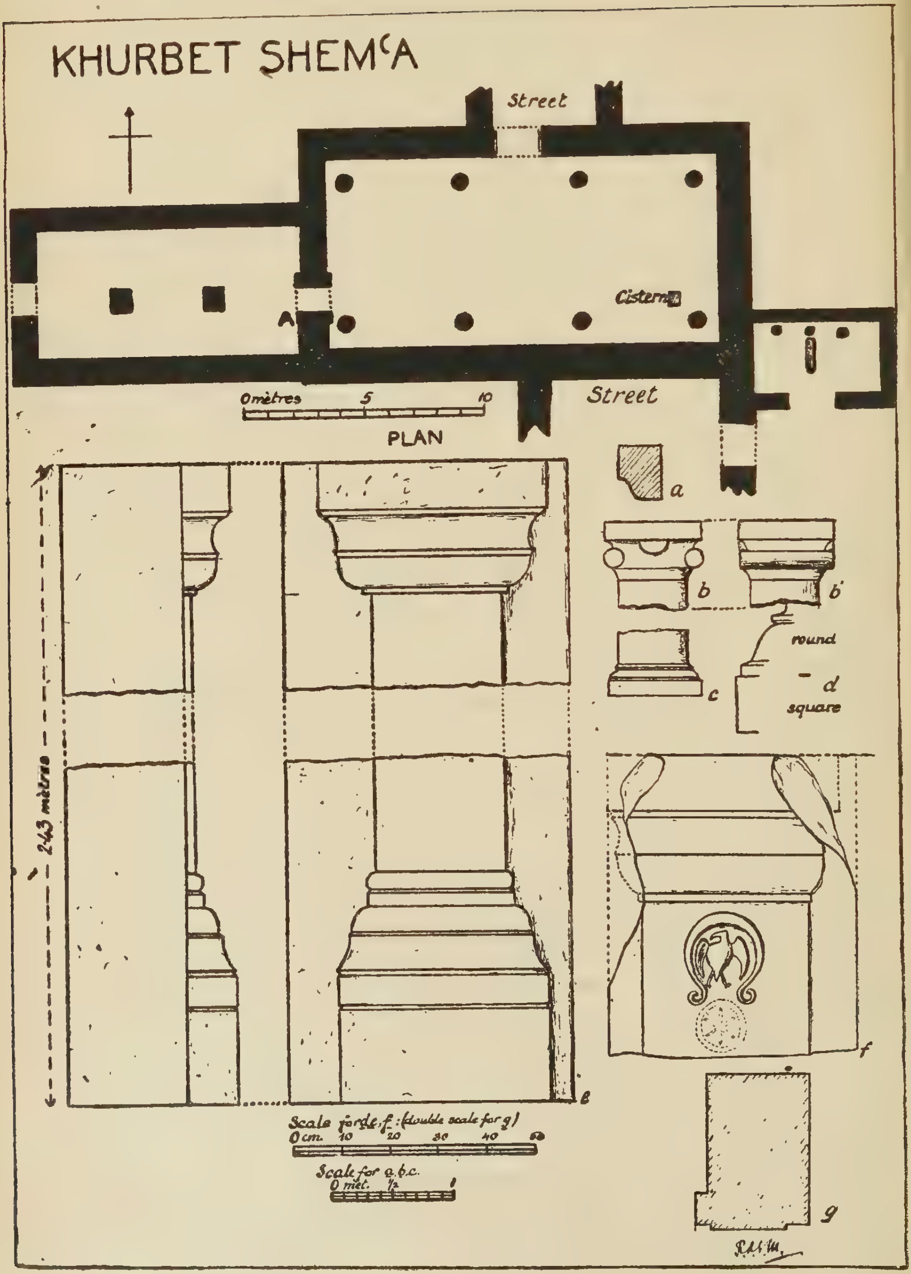
Plate I.


KHURBET SHEMʻA
SARÎR NEBI SHEMʻA
a
b
section cd
1 mètre
a
b
section ef
e
f
c
d
section ab
66 cm.
55 cm.
PERFORATED STONE
OLIVE PRESS
1 mètre
R. A. Stewart Macalister.
mens: et delt.

Palestine Exploration Fund.

To face page 197.

Plate II.


KHURBET ṢHEMʿA
Street
Cistern
A
Street
0 mètres
5
10
PLAN
2·43 mètres
a
b
b'
c
round
d
square
e
f
g
Scale for e, f: (double scale for g)
0 cm.
10
20
30
40
50
Scale for a, b, c.
0 mèt.
½
1

over the northern end of this enclosure. Its upper surface contains a trough 2·01 × 1·60 × 0·52 metres (about 6 feet 6¾ inches by 5 feet 3 inches by 1 foot 8½ inches), in the floor of which are sunk two graves. That to the east has a head-rest at its northern end. These graves are 1·82 × 0·53 × 0·34 metres (about 5 feet 11½ inches by 1 foot 8¾ inches by 13¾ inches). Access to this grave-chamber is obtained through an opening 42 cm. (16½ inches) square cut in the rim of the trough at its southern end. The whole is covered with another great slab, fitting over it, 62 cm. (2 feet 0¾ inch) in thickness.

(4) A *trilithon*, which acts as a kind of doorway giving access to the small square opening just mentioned, erected over the southern end of the lower enclosures. There is a square shallow socket-like depression in the top of the western upright stone, the outline of which is indicated by dotted lines on the plan.

In the rock underneath the *Sarir* is a series of tomb-chambers. The first (southernmost) is a fine chamber, 4·80 × 3·65 metres (about 15 feet 9 inches by 11 feet 11¾ inches), with *kôkîm* : there are ossuary chambers outside the door. Over the entrance a niche is cut. There are some large square blocks of stone lying about, showing that there has been a structure of masonry erected at the entrance.

Beside this tomb, to the north, is the entrance to another tomb, now blocked up.

North of this again is the tomb of which a plan is drawn in *S. W.P. Memoirs*, Vol. I, p. 247. With great difficulty I succeeded in squeezing into this tomb, and I had still greater difficulty in getting out! The plan is inaccurate: the sides are not so curved as are shown, and there are *two* (not *one*) sunk graves, side by side, at the inner end.

North-east of the *Sarîr* is a fine olive press, of which a plan is shown on Plate I.

The remains above described are all situated on the *col* connecting the hill bearing the ruins called *Khurbet Shem'a* with the next hill to the south. These ruins represent a large village, which seems not to have been protected by a wall. The village streets are more easily traceable than is usual in such shapeless heaps of *debris*. The buildings were of better masonry than is usual.

At the south side of the village are the remains of a large olive press. It was an enclosure containing a flat circular table of stone (part of which appears above the surface of the ground); on this the fruit was crushed by means of a rotating roller. The roller also remains: it now lies a few metres away from the enclosure. The standing uprights of stone which guided the pressing beam remain *in situ*. The doorway of this enclosure, which was towards the west, was formed of massive slabs with holes for a very strong system of bolts. These slabs remain, but they have fallen out of position.

Into an adjacent wall is built a stone 66 × 51 cm. (about 2 feet 2 inches by 1 foot 8 inches) with three small depressions upon it, one circular, the other two rectangular, arranged in a triangle (see Plate I).

But the most remarkable building of *Khurbet Shem‘a* was a structure a little north of the olive press just referred to. The accompanying plan and other drawings (Plate II) will make the description clear. The purpose of this building is not apparent.

As it is in a state of complete ruin very careful study was necessary, with much "trial and error," to decide on the probable plan of the structure. Excavation would be necessary to expose every detail: this, of course, was impossible.

It appears to consist of two chambers, the long axis of the two being east and west. The eastern chamber was entered from the north: the abutment of the street walls is quite easily traced. The doorway was a structure consisting of two massive slabs, 2·43 metres (7 feet $11\frac{3}{4}$ inches) long, with attached pilasters having moulded capitals and bases turned towards the entrance (Plate II, Fig. *e*). These slabs lie where they have fallen. There was no stone to be found that could be identified as the lintel. The chamber to which this doorway gave access was 17·40 metres (57 feet) long, 7·65 metres (25 feet $1\frac{1}{4}$ inch) broad. A few tesserae lying about suggest that it may have been paved with mosaic. There was evidence that it was adorned with columns, and after examining carefully every possible surface indication, I came to the conclusion that there was probably a row of four pillars on each side. One base and one capital remained visible to give the style of these (Plate I, Figs. *b*, *c*, *d*)[1]: and a fragment of stone lying about, with a cyma moulding upon it (Plate II, Fig. *a*) seemed, with fair probability, to be part of the cornice that ran above these columns. It is possible that this chamber was in reality an open colonnaded court: the mouth of a cistern near the southern row of pillars suggested this.

A doorway 1·30 metre wide leads from this first chamber to the second. This doorway seems to have at some time fallen and had its jambs incorrectly replaced. The jamb on the south side bears an attached pilaster, on the shaft of which, just under the capital, is sculptured an eagle inside a curved border. The position of the carving is shown by the letter A on the plan: a section of the stone is shown on Plate II, Fig. *g*, and the sculpture itself with the moulded capital above it in Fig. *f*. Beneath the eagle is another device, almost defaced: I have represented in dotted lines, but with much reserve, what it appears like to me. This sculpture has already been briefly noticed by Guérin. Inside the second chamber are the bases of two square pillars of masonry in a line down the centre. There is an exit at the western end of this chamber.

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[1] Fig. *d* is an enlarged view of the moulding of the base *c*.

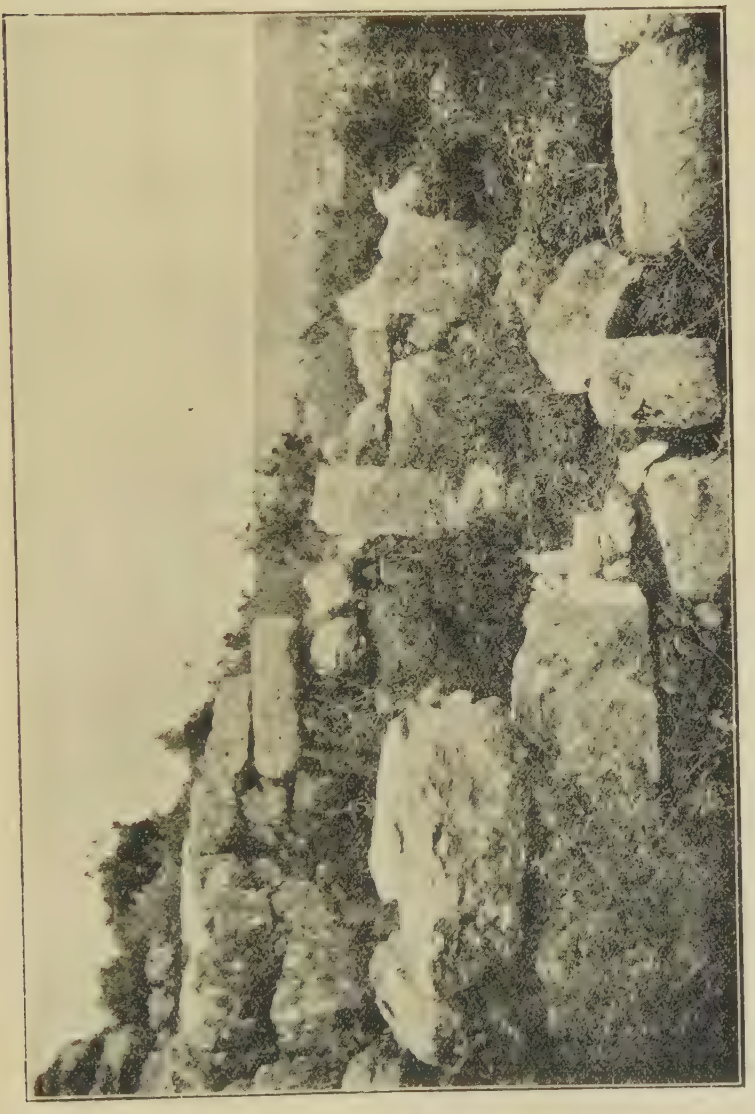

Fig. 2.—Small Chamber with Standing Stones, Khurbet Shem'a.

Attached to the east wall of the first chamber is a small independent building, consisting of a single room, in which is a row of three small stones standing east and west. There is a view of this in Fig. 2. The central stone of this row stands 90 cm. above the ground, but the top has been broken—not recently, but subsequent to the original erection. These cannot be pillars or have any structural purpose: are they a survival of the practice of erecting *maṣṣebôth?* The western stone of the row has fallen. South of the middle stone a prostrate monolith is lying.

The whole of the village of *Khurbet Shem'a* is of the Roman period.

THE RECOVERY OF THE "HOLY PLACES" IN JERUSALEM.

By A. W. Crawley-Boevey, M.A., Indian Civil Service, Bombay (Retired).

The late Sir Charles Wilson thus sums up his final decision on this burning question: "There is no decisive reason, historical, "traditional, or topographical for placing Golgotha and the Tomb "where they are now shown. At the same time there is no direct "evidence that they were not so situated." *Golgotha and the Holy Sepulchre*, 1906, p. 120. This cautious and eminently judicial utterance leaves every one at liberty to form his own conclusions on the subject; and many will doubtless be comforted by Sir Charles Wilson's opinion that there is no reason for disbelieving the authenticity of places which are hallowed by the prayers of countless pilgrims since the days of Constantine. There are, however, some general considerations which Sir Charles Wilson has not noticed, possibly because his arguments were mainly confined to the literary aspects of the question. These considerations cannot be ignored; and unless the facts on which they are based can be controverted, they are calculated to throw some new light on a very obscure and difficult subject.

Many writers have commented on the practical impossibility of attempting to identify any particular tomb or place of Jewish burial in the midst of the vast necropolis surrounding Jerusalem. It is matter of notoriety that the tombs of David and his successors have perished, and even their approximate position is entirely unknown. Can there be any reasonable doubt that the practical difficulties of identifying the actual scenes of Christ's sufferings and death were present to the minds of Constantine's advisers when the question of recovering the holy sites first arose?

Upwards of three hundred years had passed since the Death and Passion of Christ, and during that time Jerusalem had been totally destroyed, especially (as Dr. Adam Smith points out) that part of it where the "holy places" were believed to have been located. If under the circumstances the futility of searching for a Jewish tomb was then evident, may we not assume that Constantine's original idea was likely to have been little influenced by any questions of antiquarian or historical research, and to have been confined to one simple point, viz.: To erect[1] Churches at some convenient spot in Jerusalem in remembrance of the Passion and Resurrection of Christ.

It is perfectly easy to understand how by a natural train of thought the proposed erection of Memorial Churches may have led to the idea of a Memorial Tomb. Many such tombs in honour of Saints and holy men were already in existence at Jerusalem and elsewhere. Why should not a similar Memorial Tomb be constructed in remembrance of the Saviour of the World on the spot selected for the erection of the Memorial Churches?

There was no necessity of any kind for the construction of a Memorial Tomb *on the real or supposed place of* Christ's burial, even if this had been traditionally known. All that was wanted for religious or ecclesiastical purposes was the construction of a suitable memorial in remembrance of the Passion and Resurrection of Christ. This memorial of Christ's sufferings and death would naturally take the shape of an Eastern tomb or catafalque. Its position with reference to Christ's real or supposed place of burial was, for mere memorial purposes, entirely immaterial. Such a memorial might in fact have been appropriately constructed on any spot in Jerusalem either within or without the walls; and there is no reason for supposing that the question of fixing the real site of the Tomb ever assumed any real importance until the Crosses were actually discovered, *circ.* A.D. 335. That amazing miracle, like the annual production of the Holy Fire in more modern times, committed the Latin Church to all the arguments which a doubtful position naturally involved. The Memorial Tomb constructed in the Church of the Anastasis was of course declared (notwithstanding its improbable, and as some would say, its impossible position) to be the real place of Christ's burial. Golgotha, the charnel house and most ill-omened spot in Jerusalem, which everybody knew to be outside the walls, was for the purposes of the same story located within the walls. And in order to fit the facts of this improbable theory, some of the chief facts of Jerusalem topography, such as the position of the city walls, main highways, and public cemeteries have been distorted, and have confused the arguments of partizans on both sides ever since.

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[1] Dr. Merrill's remarkable suggestion at p. 313 of his recently published work *Ancient Jerusalem* (1908: Fleming H. Revell Co.), that Constantine's memorial buildings were not Christian churches, but a magnificent Basilica-market intended for purely secular purposes, has been noted since this paper was written.

Whether the real cave of Joseph of Arimathea was in existence or not, *circ.* 335, was (as the whole story shows) absolutely unknown until it was miraculously revealed; and even if the approximate position of Golgotha could have been ascertained, it seems inconceivable for many reasons that a site so ill-omened and inappropriate should have been deliberately selected for the construction of Constantine's memorial buildings. If Golgotha was, what Jerome and many other writers believe it to have been, the public place of execution outside the city walls, can anyone imagine that so hateful and accursed a spot would have been chosen for the site of Christian churches? Secondly, is it conceivable that a defenceless spot in this position with associations of this horrible kind would ever have been chosen by Macarius and his advisers when they had the whole city to choose from? To suppose that they would sacrifice all the advantages of security, convenience, and general fitness for the sake of a pedantic adherence to mere topical accuracy argues a strange view of human nature, and one totally opposed to all Eastern ideas. Macarius of course acted as any man in his position might have been expected to act. He chose for the Memorial Churches the best site available within the walls, and having erected his famous group of Churches he constructed within the Anastasis, or Church of the Resurrection, the famous imitation of Calvary and the Tomb, which since the time of Helena has been shown as the veritable Holy Sepulchre.

Calvary was displayed as a rocky mound situated only *a few feet* above the Holy Sepulchre, and approached from the floor of the church by a short flight of steps. The Tomb itself was an artificial construction of stone and marble in the conventional shape of an

Eastern tomb or catafalque, surmounted by a canopy. The place where the Crosses were discovered was shown as a square vault close by the Sepulchre, to which pilgrims descended by a stair. Apart from the fact that all these constructions were made for a deliberate purpose within the walls of the city, and purely as adjuncts to a Christian church, their artificial character was so patent and unmistakable that they could not deceive the meanest intelligence, but for one overpowering fact. Their truth was vouched for by an astounding miracle. That miracle was no less than the discovery of the true Cross upon the spot where these constructions were made.

This bald narrative of a few notorious facts is amply sufficient for the present purpose. They appear to carry on the face of them sufficient proof of the real character of the traditional Holy Sepulchre, and of the real motives which influenced its construction.

That Marcarius was fully justified in selecting for the Memorial Churches a site within the walls seems to admit of no reasonable doubt. Whatever view might be entertained about the proposed memorial, there could be no two opinions about the importance of selecting a site for the Churches where they would be safe from external danger, and convenient for ecclesiastical management. These considerations made it imperative to select a site for the Churches *within the walls* of Jerusalem, and it seems improbable for many reasons that any question of identifying the real sites of Calvary and the Tomb would have been allowed to interfere with these objects of main political importance.

Apart from the miraculous discovery of the Cross, it is easy to understand the general motives which may have influenced Macarius and his suffragans in desiring to reproduce for the eyes of the faithful, under one roof, an exact *facsimile on a small scale* of Calvary and the Tomb. Had they been content with art alone, the burning controversy about the exact position of the "holy places" might never have arisen. But they are likely to have feared the "doubting Thomases," and the scornful critics of their own day. These could only be silenced in a superstitious and credulous age by an appeal to miracle and Divine help. *Nec Deus intersit nisi dignus vindice nodus inciderit.* This may have been the origin of the miraculous "Invention of the Cross," and of the efforts made to persuade an incredulous world that the artificial tomb within the walls was the real Holy Sepulchre of the Gospels.

The view suggested is, of course, opposed to the accepted account which is founded on the miraculous discovery of the cave, as related by Eusebius in his *Life of Constantine.* But no one can read Sir Charles Wilson's description of this famous discovery without seeing that the literary evidence is most imperfect, and leaves much to the imagination. (*Golgotha and the Holy Sepulchre*, Chap. IX.) Eusebius, in fact, while describing, in great detail, the discovery of the cave, omits all mention of the finding of the Cross. This omission, however it may be explained, is clearly a fact of much significance. It may have been intentional, as Sir Charles Wilson thinks, but no one can doubt that the history of the official identification of Golgotha is not fully known, and any attempt to reconstruct it is perhaps hazardous. But the hazard has not deterred him from stating fully his own views (pp. 96, 97), and it may be permissible to invite attention to other evidence unnoticed by Sir Charles Wilson, and to general considerations which are at least as plausible as the legends discussed. Whether the discovery, first of the "Sacred Cave," and afterwards of the three Crosses, involved two separate and equally notable miracles, or whether both discoveries are merely two separate versions of the same story, is perhaps uncertain. But one fact seems clear enough, viz., that both miracles, however explained, were closely connected with each other. Until the true Cross was found, and identified, no one could feel certain whether the cave miraculously discovered was the real place of Christ's burial or not. But the most remarkable circumstance connected with the discovery of the Cross was, *that it was found on the very day* (*September* 14*th*, A.D. 335) *that the Memorial Churches were dedicated*, showing clearly (1) That the discovery was a matter of deliberate arrangement by Macarius and his suffragans; (2) That the site of Constantine's Churches was selected within the walls of the city long before the miraculous "Invention of the Cross" took place.

The date of the discovery of the Cross is thus referred to in the *Pilgrimage of S. Silvia of Acquitania*, written between A.D. 379 and 388, translated from the Latin for the Palestine Pilgrim's Text Society, by John H. Bernard, B.D., Fellow of Trinity College, Dublin, and Archbishop King's Lecturer in Divinity, 1891.

"The dedication festival of these Holy Churches is observed "with the greatest honour since the Cross of the Lord was found "on that day. For so it was ordained that the day on which first "the above mentioned Holy Churches were consecrated should be "the day on which the Cross of the Lord was found that it should "be thus observed with all manner of joy." *Pal. Pil. Text Soc.*, 16, p. 76. The Latin version will be found on p. 135 of the same work.

This account was written by S. Silvia only about fifty years after the discovery of the Cross, and while the events related were fresh in the remembrance of all. The date could never be forgotten, because the dedication festival of Constantine's Churches was arranged to take place on the traditional date when Solomon's Temple was dedicated, viz., on September 14th, during the Jewish Feast of Tabernacles; and Sir Charles Wilson notes the fact that the orthodox Greek Church still observes September 13th as the day of dedication (*dies enceniarum*) and September 14th as the Feast of the Exaltation of the Cross, which, in the East, was not distinguished from the Festival of the Invention. (*S. Silvia's Pilgrimage*, p. 76, note 2.) This evidence seems to be conclusive regarding the date of the discovery of the Cross, and shows clearly: (1) That the site of Constantine's Churches must have been selected long before the alleged miracle occurred; (2) That this selection was altogether uninfluenced by the position of an unknown cave or tomb. These considerations appear to lend much force to the general argument of this paper, that the position of the traditional Calvary and the Tomb within the walls was due to the original choice of the site for Constantine's Churches, and had no reference to Christ's real place of burial.

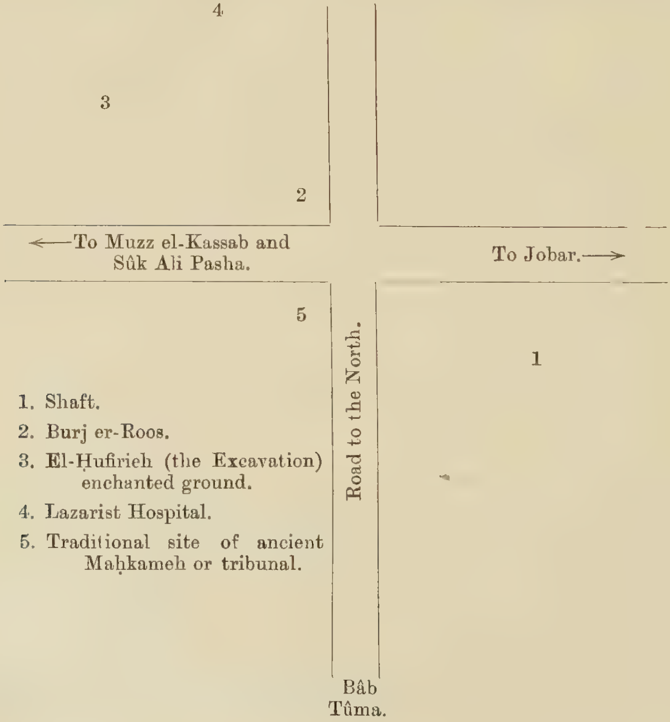
FURTHER NOTES FROM DAMASCUS, ETC.

By the Rev. J. E. HANAUER.

1. *The Arab eṣ-Ṣŭleyb* (*Q.S.*, p. 120).—I find an interesting account of this obscure tribe in Dr. W. Wright's *Palmyra and Zenobia*, under the title of "Desert Quakers" (chap. vi, pp. 48–53).

2. *An Ancient and widely spread Legend.*—On my return from Blûdan I was informed that, whilst digging the foundations for a house outside Bâb Tûma, a large slab had been lately found. When removed a rock-cut and deep shaft, at the bottom of which was a swift stream of running water, was discovered. A bucket let

down to the water was torn from the rope and lost because of the violence of the current. Old men said that this stream must be either the "Nahr Lewis," or the "Nahr el-Ajam," the latter being a subterranean river, concerning which their elders had told them that "it flows underground all the way from Persia, whence its name," though hitherto no one has been aware of its exact whereabouts. A somewhat similar story is told of the water flowing from 'Ain Fijeh. "Long, long ago, a woman at Bagdad dropped a bucket into the river there. As it had a wooden bottom it floated out of her reach, and was lost. Sometime afterwards it emerged at 'Ain Fijeh, and was identified by three golden nails that she had driven into the wood." In Mr. Theodore Bent's *Southern Arabia*, p. 41, we find the following information respecting the fishing village of Nayim, in the island of Bahrein. A number of fresh-water springs burst up here from underground. The Arabs say that these come straight from the Euphrates, by an underground channel through which the great river flows beneath the Persian Gulf, doubtless being the


4
3
2
←To Muzz el-Kassab and Sûk Ali Pasha.
To Jobar.→
5
1
Road to the North.
1. Shaft.
2. Burj er-Roos.
3. El-Ḥufirieh (the Excavation) enchanted ground.
4. Lazarist Hospital.
5. Traditional site of ancient Maḥkameh or tribunal.
Bâb Tûma.

same legend alluded to by Pliny, when he says "Flumen per quod Euphratem emergere patant." At Jerusalem there exists a tradition concerning a Sabbatic river, coming no one knows whence, but flowing under the Damascus Gate through a subterranean channel. These traditions seem all to be variations of one theme. The position of the shaft referred to above, but which I did not see as it had already been covered up again, is approximately shown on the above diagram, which will also serve to illustrate my next notes.

3. The carriage road, leading northwards from Bâb Tûma, is crossed at a distance of about four hundred paces from the gate by another coming from Jobar and going westwards to the quarter called "Muzz el-Kassab," and "Sûk Ali Pasha." In the corner formed by the crossing, and indicated by "2" on the above diagram, local tradition says, that up to the middle of last century, there was a ruined tower, called Burj er-Roos, because there, the skulls of criminals, etc., who had been beheaded, were exposed to public view in a number of niches. Murray (1868) does not mention it. At the point "5," opposite "2," another tradition places the site of the "Maḥkameh," or "Court House," of ancient times. I mention these traditions for what they are worth. In the gardens, north-west of Burj er-Roos, is "enchanted ground," where a great treasure lies buried. Half a century ago there was here a great hollow, or excavation, known as "el-Ḥufirieh," because earth and clay used to be dug up there for building purposes. The money could be plainly seen lying about on the surface, but nobody ever succeeded in carrying off any of it. Young men used to go there, fill their pockets with coins they picked up on the spot, and then gamble with each other; but, strange to relate, however much they might pick up, or win from each other, they could not take any away, and if anyone attempted to leave with one single coin belonging to the treasure in his pocket, he found himself rooted to the place, and unable to move. The hollow was filled up again after the massacres of 1860, but there are men still living who profess having in vain attempted the feat of taking coins picked up, or won by gambling, in "el-Ḥufirieh."

4. *The "Good Old Times."*—In Sûk Ali Pasha, not far from the great plane-tree noted in the guide books as having, according to tradition, been planted either by Ibrahim, the Friend of Allah, or else by the Imam 'Ali (Arabic placards now hung here favour the

latter), there is a great circular trough of dark-grey basalt to which the following legend attaches: "The forty martyrs, 'El-Arba'in,' whose shrine is on Jebel Kasyun, west of Damascus, wake up every hundred years, and send one of their number to walk through Damascus and report as to its wealth and prosperity. The messenger has a very simple means of testing the condition of the place. He picks up the great stone basin, carries it to the market, and asks the first oil-merchant, or leben-seller to fill it for a metallik (about ½*d.*). It seems that this was the price of leben and of oil during the golden age when 'the forty' lived amongst men. On the occasion of the last revival of these saints (unfortunately the *fellah* who happened to be on Jebel Kasyun and acted as eavesdropper on the occasion, did not make a note of the year), the messenger, on returning to his companions, who were waiting for their breakfast, told them that 5,000 metalliks would, he had been told, not suffice to fill the stone dish, and therefore he had thrown it where it now lies. On hearing the sad news they are reported to have remarked, 'Verily the days are evil; let us go to sleep again.'" A somewhat similar tradition as to the extreme cheapness of provisions in "the good old times" exists at Jerusalem, where it is related that the ornamental and circular shield-like bosses projecting from the city walls near the Damascus Gate, etc., were placed there in order to show how large the twenty-para (1*d.*) wheaten loaf was at the time those walls were erected.

5. *Habs el-Amwât*, "*Prison of the Dead.*"—It is said that up to the end of the century before last, it was the custom in Damascus, that if a person died insolvent and heavily burdened with debt, his corpse used to be placed in a chamber in the Medreseh of Bibars, and refused burial till his relatives or some other charitable person paid the debts. This, if true, is interesting, as it seems that in Europe, including England, there was a somewhat similar custom during the Middle Ages. It is illustrated by the mediaeval metrical "Romance of Sir Amadace," printed for the Camden Society. See *Chamber's Edinburgh Journal*, Feb. 21, 1846, pp. 124–126.

6. *A Curious Monument.*—Just inside the city gate called "Bâb es-Salâm," a great stone, shaped somewhat like a water-melon, and about the size of one of the largest, hangs about twelve feet from the ground, suspended by two rusty iron chains. (Snapshots are forwarded.) I was told, on enquiry, that it was the head of a mace used in battle by an ancient "mujahid," or

warrior of Islam. As this explanation, which was given me by different persons in different parts of the city, is absurd, and as I had noticed an inscription on the stone, which in size and shape also somewhat resembles the stone "talent" shown in the Museum of the White Fathers at the Convent of St. Anne, Jerusalem, I had a ladder carried to the spot, and being unable through rheumatism to climb it myself, I sent a man up to copy the inscription. It is an epitaph, and may be translated:—

> "I worship Allah, there is no God but He, and He hath no partner. His is the kingdom without reckoning (*i.e.*, His kingdom is infinite), His poor servant Mohammed Abû 'l Futûh (Father of conquests, or of city-takings) hopes for (or desires) the mercy of the Lord of Glory—(Say ye) 'the Fatha' (*i.e.*, the first Sura of the Koran) for its owner (*i.e.*, for him whose monument this is). The year 51."

The year 51, Moslem reckoning, is equivalent to A.D. 671.

Who was this Mohammedan "Poliorketes," whose monument hangs here?

7. *Various Antiquities, etc.*—I am indebted to G. P. Devey, Esq., H.B.M.'s Consul here, for the information that a number of remarkable stones, some bearing inscriptions in strange characters, had been found at a place called "Elula," in Arabia, and brought by the Hijaz railway.[1] As they are lying at the office of the Mudir of the Ma'arif ("Director of Sciences"), Mr. Devey kindly invited me to accompany him to the place, and introduced me to the Mudir. The latter, Hussein 'Auni Bey, speaks English, and kindly allowed me to photograph the stones. (I enclose the result.) The Rev. Father Jaussen of the Dominican Biblical School at Jerusalem, who happened to come in whilst I was at work, told me that the inscriptions were Minaean. The material is red sandstone. Four have inscriptions. One of the inscribed stones is badly mutilated, the block having been cut into a sort of rude capital; still, the lettering is distinguishable. Three stones are carved but have no inscriptions; one of these has an ornament like two little columns. Another is a segmental fragment of a column-shaft, ornamented with two rows, one above the other, of conventionally sculptured but spirited figures of long-horned goats—perhaps ibex. They all stand in the same attitude, as if at drill. They are cut, in relief, in two sunken panels or belts running across the surface of the fragment. Between

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[1] [El-'Ölâ, a little to the south of el-Ḥejra, is no doubt meant.—*Ed.*]

the rough capital and the slab with many lines of writing, is a block with a rope-like fillet tied in a knot, carved at one end; from this knot and fillet lines run in spirals round the stone. This ornament suggests the drapery of an "aggal and kefieh," or Bedouin head-dress. Professor Jaussen succeeded in getting an excellent squeeze of this slab, with thirteen lines of writing. Mr. Devey has told me of a remarkable block of stone which he has noticed near Deraya. I shall go to see this as soon as I can manage it.

RAUWOLFF'S TRAVELS IN PALESTINE, 1573.

By R. A. STEWART MACALISTER, M.A., F.S.A.

(*Concluded from p.* 149.)

Our author begins his account of Jerusalem quaintly—"The "glorious and kingly city of Jerusalem (which formerly the "Saracens called Kurzitadon [? !], but now is named Chutz [? !] "by the inhabitants) is still situated in the old place!" He gives a valuable word-picture of the appearance of the city twenty years after the erection of the present wall—"The town of Jerusalem, "which is still pretty large, but very ill built, hath within its wall, "which the Turkish Emperor caused to be built about twenty years "ago, large places that lie desolated, and are so full of stones and "rocks, that one can hardly walk in them. The gardens (even "those that are within the city, and are but ill-managed) are "surrounded with mud walls, not above four foot high, so that one "may climb over them without any difficulty. These are washed "down again by rain in a very little time, so that they want "mending continually. Their habitations are also little and low, "have clay walls, and many of them are decayed, some lie quite in "a heap. The churches of the two Apostles, that of St. John and "St. Peter are in the same condition, as also the prison where "St. Peter was kept, the habitation of Veronica, which the "Cordeliers show us for them, and a great many places more. In "some streets, chiefly near to their Batzar or exchange, are very

" old vaults, part whereof are decayed and broken, part filled up " with dust, which runs out into the streets; wherefore (chiefly in " the summer) the dust lieth so thick in them that you may see " every step in it, as in snow or sand."

Rauwolff makes a confused attempt to identify some of the ancient gates of the city with their modern representatives. As he probably reproduces what his guide (he calls him his *truschemant*, which is at least not worse than the detestable modern corruption "dragoman") told him, the identifications may be worth reproducing here. The Jaffa Gate he calls the Fish Gate; the Dung Gate seems to be what he calls the Fountain Gate; the St. Stephen's Gate is the Sheep Gate—near which is the sheep pool (evidently the *Birket Sittna Mariam*) and "immediately within, towards the north, a " conduit, which was the pool . . . . Bathesda." This seems to be the pool in St. Anne's. The Corner Gate ("called still by some the gate of Napthali") must be the Gate of Herod.

The great castle, "very well surrounded with walls and ditches," had under the gate several great guns.

The road past St. James's (the Armenian convent) evidently followed the present line. The Nebi Daûd mosque Rauwolff calls the "House of Caiaphas"; he knows nothing of its connexion with David. An orange tree was planted at the place where Peter warmed himself and denied Christ. The description of the Wady er-Rababi offers nothing striking. On the "Mount of Offence" were still "some old walls of the habitation where the concubines " of Solomon did live." The village of Silwân was apparently uninhabited. The rock-face in which the Virgin's Fount is excavated was called "the rock of the pigeons."

The Haram, of course, Rauwolff could not enter. He describes the courtyard as planted with date and orange trees. The Golden Gate (identified with the gate Sur, or the Gate of the Stairs) was already walled up. His particulars regarding the Muslim religion are evidently derived from some Greek: probably his Greek monk-companion wrote them out for him, for the name of Muḥammad's steed is spelt *Elmparac*. [By the conventional letter-group *mp* the European *b* is expressed in writing in the modern Greek language.] We need not follow Rauwolff in his commonplaces on this subject: it is pathetic to read his calculation (derived from prophecy) that the faith of the prophet was to cease to dominate its followers in or about the year 1588!

Rauwolff's description of the "Ecce Homo" Arch is interesting: " This is almost black with age, and so artificially erected, that one " can hardly find any juncture, where the stones are put together. " It is open at the top in the middle, and hath two other small " arches about the wideness of an ordinary door one by the other, " supported by a marble column." It would almost seem as though the three arches of this triumphal monument were still extant. Hard by was the palace of Herod, "gloriously built of marble." In the neighbourhood our traveller was shewn the iron gate through which the angel conducted St. Peter, the home of Mary the mother of St. John, where Peter knocked at the door; and the temple of St. John the Evangelist, "whereof the Knights of the Order of " St. John call themselves." Of these places he tells us nothing.

The 27th September was the day fixed for visiting the church of the Holy Sepulchre. This was kept locked by the Turks, and a fee charged for admission, which varied according to the distance come by the traveller. Ottoman subjects paid three to five sequins or ducats according to circumstances; foreigners ("as well knowing " we do not spare for money"—a strangely modern touch this!) paid nine sequins, to be paid "in weighty Turkish or Venetian " ducats." A considerable yearly revenue of several thousand ducats was thus reaped by the Grand Seignior, though less than what it had been (as Rauwolff records with obvious satisfaction) " when all " was under Popish darkness, and the pilgrims used to flock thither " in great numbers."

The Guardian of the Monastery sent word to the "Lords of the " Temple" to have the church open, and, conducted by certain Franciscans, the party made their way to the church. "Just when " we came into the court of the temple there appeared an old " heathenish prison [what was this?] wherein are prisoners kept " to this day, near which did stand the prison gate (whereof we " saw still some part of the wall up in the wall of the church) " through which Christ did carry his cross . . . . . We stayed a " great while at the gate before they did open it unto us.

"The building of the temple is very large, of strong walls, and " so thick that it taketh away the light within: it is richly covered " with grey marble within and without, and supported by some " marble pillars about a fathom and a-half thick . . . Yet the Turks " . . . have in some places spoiled and demolished some part of the " walls thereof, so that now they are no more like to the old ones "that were before, and besides (as the Guardian told us) half of it "is hardly remaining. Yet it is still very large, and so well closed "up again, that one can hardly perceive the loss thereof."

The following are the places shown to Rauwolff inside the church:—

The Grave of Christ, "in a glorious large chapel, called 'Our Ladies, "which the Franciscans have in possession, hung with tapestry very "well wrought. Within it is a great altar, on each side whereof is "to be seen a nick [niche] artificially made of white marble, the "windows whereof are very well guarded with iron bars": in that toward the left hand was kept a fragment of the column of Flagellation ("it is of a reddish colour, three spans long, and four over"). In the other, to the right, was a small crucifix, with a fragment of the true cross inlaid.

The Vestry "which hath several large rooms."

The Stocks, or prison of Christ [in its present position].

The Place where the Vesture was divided, between the stocks and the entrance to Helena's Chapel [the present position].

The Chapel of Saint Helena "situated underneath Mount Calvaria [!] "wherein is still towards the right hand of the altar, a glorious "and beautiful high seat of marble whereon the queen used to sit "wherever she had a mind to overlook the workmen . . . . . behind "this seat are eleven [properly thirteen] steps, which go farther "down Mount Calvaria, where the cistern hath been wherein Queen "Helen found the Cross of Christ." A new cross had recently been placed under the altar. At the bottom of the steps the "rent rocks" were shown.

The Chapel of the Derision, which was always kept locked. The "column of derision," seen by Rauwolff was large, blackish, with some "reddish spots upon it, in the shape of a piece of a pillar."

Golgotha (where they removed their shoes); [this had the same essential aspect as it still shews].

The Stone of Unction, "a fine and large marble, surrounded with "iron barrs."

The Graves of the Latin Kings in the chapel under Golgotha.

The Rotunda, the dome of which was open to the sky. At the mouth of the Chapel of the Sepulchre was a block of rock, said to be that whereon the angel sat, the door was so low that "you "must rather creep than go into it." On the outside of the door was a golden representation of the apparition of Our Lord to Mary

Magdalene. From the description the scene of this event seemed to be located on the *north* side of the Chapel of the Sepulchre.

After completing the circuit, they went to the vestry for supper, and were conducted to the gallery of the rotunda to pass the night—" but some of the eastern Christians sung below in the church, others " did grumble together, and played with their sweet-sounding " cymbals (which were made of pure metal about the bigness of a " large walnut shell) so pleasant tunes or music,[1] that I rather looked " on them and minded their music than slept." In the morning, after his companions had made confession and received Mass on Golgotha, they once more visited the holy places within the church.

The Christian Ottoman subjects were at the time subject to severe imposts. One-fourth of all produce, and a poll-tax of a ducat (or two, in time of war) was demanded from them: one-third of the children had to be delivered over to be brought up as Muslims, and to serve in the army; and those unable to pay the tax were moreover compelled to sell one of their children into slavery. Converts to Islam were subject to the tithe only; but these were strictly prohibited from leaving the Turkish dominions, under penalty of being burnt to death if captured.

Rauwolff in this connexion gives a lurid picture of the slave-markets of his day. " When they have obtained a victory, and " have got booty, there is ready and at hand several Sutlers, that " drive a great trade by buying and selling poor prisoners; these " buy them of the soldiers, chain them (after they have given the " Grand Turk the tenths thereof, according to his will and pleasure) " together with long chains, and so drive them away miserably, as " if they were beasts, to the chief trading towns . . . . There you " find weekly, in their *Batzars* or exchanges, many prisoners of " several nations, viz., Christians, Moors, Arabians, Indians, " Abyssins, and amongst them young and old, men and women, " some whereof are white, and others black; thither come the " chapmen and cheapen them; they have liberty to look upon their " naked bodies, as if they were beasts, and to feel them, whether " they are sound in their limbs, or whether they have any defect " . . . . . If they like their bargain, the buyers take them home " with them into their small habitations or tents, and put them

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[1] This music must have deteriorated sadly since Rauwolff listened to it with so enthusiastic an appreciation; unless his ear was as ill-cultivated for music as it was for phonetics!

" . . . . to any sort of hard labour . . . . . Sometimes they "marry them together, and when they beget children, they are "slaves as well as themselves . . . ." Occasionally they managed to purchase their liberty; sometimes a master manumitted his slaves by his last will. Freed slaves were given a certificate which enabled them to pass out of the country without molestation. Of course there was a surreptitious trade in such certificates, the documents being sent back to do duty for other individuals. But the majority of the slaves settled down "hardened . . . . . to such "a degree of sottishness and brutality that . . . . . they believe "the chief good of this world to consist in voluptuousness."

Bells, of course, were forbidden. Instead "the Christians have "a servant, that at the hours of prayers and sermon goeth about "with a strong cudgel, and striketh, in every street on one or more "doors, made strong for that purpose . . . . . which resounds "through all the street."

The colour of the turban distinguished the faith or country of the wearer. Turkish Muslims wore white (or green if descended from the Prophet); Arab and Persian Muslims folded a red cloth with the white. Of the Christians, Armenians wore blue, Nestorians flesh-colour, Greeks, Maronites, Syrians, and others white "with "blue lists wrought into them." Jews wore yellow; but when making a short sojourn in a town where they were unknown, they would assume the white turban and pretend to be Turkish noblemen. This deception, though risky, their knowledge of the languages generally enabled them to carry through.

The Mount of Olives must have presented a much more pleasing appearance in the sixteenth than in the twentieth century. Not only were the hideous buildings with which a perverted taste has now cumbered the side and top of the hill not yet erected, but the slopes were full of olives, figs, lemons, oranges, and palms, "the "like of which I have seen but few." Our traveller duly visited the Virgin's Tomb and Absalom's Pillar, which presented much the same aspect as they do to-day; a footpath mounted the hill behind the pillar to the hill-top. The church built by the Empress Helena on the scene of the Ascension was "so decayed that there is no "more to be seen of it but a new built chapel in a large yard "surrounded with a wall." Just beside it, towards the north, was "an old and decay'd building, which was formerly (as my guide "inform'd me) an inn for the Galileans."

Even the prosaic Rauwolff was not proof against the fascination of Lot's wife. "In these [fields beside the Dead Sea] is still " remaining the pillar of salt that Lot's wife was turned into, when " she, against the command of God, turned to look back to the city. " The famous historiographer, Flavius Josephus, did in his time see " it in his own person; and the pilgrims visit it to this day, and " beat off of it some small pieces, as they do everywhere, chiefly in " holy places,[1] and yet it is found still whole, and without any " defect; which did put some pilgrims that went to the Dead Sea, " into great admiration. Now that they might be certain, and be " assured of the truth of the common assertion, that whatsoever " was broken off of this pillar was always found whole again; they " did, chiefly one of them (as I was informed by one that had been " there before) knock off a whole hand, and took it away with them. " Now, after they had been at the end of their journey, and came " back again, and went to look for it on purpose, and found it whole " again, and exactly like unto the old one as it had been before."

Bethphage, "at the other side on the ascent of Mount Olivet," was so ruined that there was nothing left but a few foundation walls. Before it was Bethany, whence ran the road, "still very dangerous," to Jericho. Near Bethany, a large stone was shown on which Martha was said to have rested when she came to meet our Lord on his way to Bethany, after the death of Lazarus. The tomb of Lazarus was shown as to-day; and, as to-day, visitors thereto were much pestered by beggars. In fact, Rauwolff and his friends were locked up inside the tomb by the villagers until they had disbursed blackmail enough to satisfy them.

The description of the road to Bethlehem is interesting. The stages are as follows: through the Jaffa gate; to the right "by the " upper mote, and the bloody field": "up the steps over Mount " Gihon": the fountain of the Magi, near which was the largest Turpentine tree Rauwolff had ever seen: over the ridge of Mar Elyas (of whose traditional associations Rauwolff says nothing): the pea-stone field (of which Rauwolff gives the well-known story) "Some " ruins of old stones, where first Abraham the Patriarch did build " a tent"—presumably Tantura: two great pits into which the dead of Sennacherib's army were cast—one hard by the road towards Bethlehem, the other toward the right over against old Bethel ("which is called still to this day, Bethisella") [Beit Jala]:

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[1] Too true!

Rachel's tomb, with "a good rich cistern just by, without it,"—identified with David's well.

Of Bethlehem, the "buildings, town walls, and towers were so " decayed that now it is quite open, and nothing at all to be seen " except the well and monastery, but ruined cottages." The church was " so ruined and demolished that hardly half of it is left, as one " may see by the old walls of the foundation, and other places and " arches that are still left without; yet that part that still remaineth " standing is very large, covered with lead at top, and is so glorious " a building that we shall hardly find a better anywhere." The mosaics were " still so plain to be seen and discerned, as if they were " made but the other day."

From the Chapel of St. Jerome, they ascended to the church again, and the Guardian exhibited on the marble cover-slabs figures of Simeon holding the child Jesus, outlined in the natural veinings of the marble. From this he inferred that it was not culpable at all to have images, seeing that nature itself alloweth so much unto stones, that images may grow in them. He made no impression on our worthy Lutheran, however, whose comment is "what every " Christian ought to think of this, every child that hath but begun " to learn the catechism can easily and sufficiently decide."

He has a curious story about the Frank Mountain, on which he says the castle of "Theckoa" was built: to the effect that the Christians [*i.e.*, the Crusaders] held it for thirty years against the heathen and infidels who had taken the rest of the Holy Land, but were forced to evacuate it by "a great contagious distemper" that broke out among them, and compelled them to seek a healthier dwelling—they found it on Lebanon, where they became the ancestors of the Trusci, that is, the Druzes.

Besides these places, Rauwolff mentions the Shepherd's fields [church built by Helena], and, hard by, the ruins of "the Tower Ader" and Solomon's gardens. He returned to Jerusalem by a roundabout route, twice as long as the outward journey, by "Nebeleschol," near which, just by the road to Gaza, was a rich well (said to be the fountain of Philip) with a small church and fishpond beside it [apparently 'Arrûb] from which he went over high, rough, and steep hills into the deserts of St. John Baptist [ancient chapel, with "a delicate spring" hard by]; thence a very rough and hilly way to the "church and habitation of Zachary"; before which, a league nearer the town at the end of the valley of Rephaim, the Church of

St. John Baptist, in a very fruitful place, by which "falleth down "the spring of Nephthaah," this church [of 'Ain Karim] was "very "ancient, but yet pretty well built": beside it was shown the deep and hidden cave where Elizabeth had hidden with the infant John the Baptist, during Herod's massacre.

On the road from 'Ain Karim to the Convent of the Cross, was seen "a large pillar, that is of great antiquity, and lieth very high between the mountains on a high hill, five furlongs from Jerusalem. This was said to be "Betzura," though Rauwolff sensibly questions the identification. So by the Convent of the Cross our travellers reached the Jaffa Gate after what must have been a weary journey.

The following day he returned to Jaffa, botanizing along the route, and set sail for Tripoli, where he landed on 1st October, 1575, safe and sound.

Meanwhile, Hans Ulrich Krafft remained in prison, and Rauwolff failed to get him out; and so after taking leave of the "above-"mentioned, my dear friend, whom I loved as my own brother," he went on board, homeward bound, on the 6th November. The amiable but unfortunate Krafft was destined to remain three years in prison "until at length he was miraculously delivered"—it is tantalizing not to know the details. In fact, the whole of this episode is not very intelligible.

The weather on the return voyage was very bad. Among other casualties, the receptacles of the cannon-balls broke, and the balls escaping, rolled all over the ship with its motion. The vessel being heavily loaded, and practically full of cargo, the unhappy passengers had to remain on deck through the cold wind and rain. But at last all dangers were over, and our traveller landed on the 14th of January, 1576, at Venice, where, *en route* for his home at Augsburg, we may bid him farewell.[1]

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[1] A correspondent has kindly pointed out that the "Bazaor stones" (*ante*, pp. 141, 142) referred to in the last instalment of this paper, which puzzled me, are *Bezoar* stones, a concretion found in the intestines of certain ruminants, and formerly regarded as an antidote for poison and a remedy for various diseases. The "bucks" from which these stones were obtained are antelopes. I misunderstood the word, not being aware of the fact.—R. A. S. M.

Prof. Clermont-Ganneau writes that the village Burgi (p. 146) is certainly Burj el-Barâjineh (cp. *History of Beirût*, Arab text, p. 207), and that Carniola (*ib.*) is perhaps a corruption, partly phonetic and partly graphical, for (*Khân*) *Khalda* (*ola* for *da*). [According to Baedeker, there is a Khân el-Khulda, a place of no importance, but with an extensive necropolis, about eleven miles south from Beirût; and Burckhardt's map of Syria gives Burdje Khordei, immediately south of the promontory of Beirût.]

SOME MISCELLANEOUS TALES OF THE FELLAHIN.

Translated by R. A. STEWART MACALISTER, M.A., F.S.A.

1. A man was once reaping, and cut his hand with the sickle. Enraged, he threw the sickle into the air: it fell down and cut his head. Still more enraged, he stamped upon the sickle to break it, and cut his foot. He then threw the sickle far from him. Shortly afterwards he saw his wife coming to him from the direction in which he had thrown the sickle, and signalled to her to return—"for," he called to her, "the sickle is there and it is afflicted with rabies!"

[This is one more of the examples illustrating the elementary ideas of wit and humour prevailing among the fellahin.]

2. A camel, a mule, a wolf, and a fox made an agreement to live together and not to defraud one another. One winter owing to the severity of the season, they could not procure food; and so they assembled for discussion under the presidency of the wolf, and decided that he who was most advanced in years should be eaten. They asked the camel his age: he answered: "Four years." Then they asked the mule, who answered: "Three years." Then they asked the fox, who answered: "Three days!" So the camel was slaughtered and they lived on his flesh till it was exhausted. The winter still continuing severe, they came to the mule, and bade him prepare for death. He said: "I make no evasion: only, I think I made a mistake when I said my age was three years. My father, however, wrote the day of my birth in the middle of my hoof: look, and read it." The wolf told the fox to go and read it: but the fox answered: "My father taught me no letters, go thou and read it." So the wolf went and looked at the hoof for the inscription: but the mule kicked the wolf on the head and killed him. Whereupon the fox said: "Allah be merciful to thee, oh father, in that thou didst teach me no letters!"

[A specimen of the world-wide *Uncle Remus* class of stories in which, as usual, the fox comes off best. I do not remember, however, that the *mule* is often credited with such resourcefulness as he here shows.]

3. Among the Bedawin of the district of Gaza there was one ‘Amri, a powerful chief who oppressed them: and they feared him, and paid him tribute all his life and after his death. Whoever failed to pay tribute at his shrine, after his death, was assured that any hurt that befell him was due to the wrath of ‘Amri: because he (‘Amri) had been the son of a derwish. Camel-drivers who passed before his grave with laden camels would leave an offering from their goods; to neglect to do so was to court a misfortune to the caravan.

Now one day there were a number of Arabs (Bedawin) passing the shrine, and one of them said: "I defy ‘Amri!" and he paid no tribute. His companions warned him earnestly to withdraw his word, but he refused, and began flinging stones at the shrine and kept on abusing and cursing ‘Amri, till the camels had all passed by. And the camels suffered no harm in their journey!

So that now not only do the Arabs no longer reverence the memory of ‘Amri, but every passer-by stones his shrine with stones, and abuses and curses him. If a party should pass, one of the number is told off to curse ‘Amri. If you see a Bedawi in a village of the fellahin and mention the name of ‘Amri, he says: "Allah bring ills on him till we are satisfied! Speak not of him, but curse him, I pray thee." If you would make a jest of him and ask after the well-being of ‘Amri, he answers: "‘Amri be in thy house! Speak not his name for Allah's sake—may Allah curse him!" If a Bedawi be sitting in a company and one should tell a tale of ‘Amri, he rises and departs: if a fellah be among Bedawin, and should mention him, he would very possibly be beaten and driven out.

[A remarkable instance of the very rare case of the degradation of a wely. Yusîf tells me that he has successfully tested the truth of this alleged aversion to ‘Amri's name with stray Bedawin, whom curiosity has led to the Excavation.]

Some "Historical" Legends.

4. A man accused another of robbing him before one of the ‘Abbasid caliphs: the caliph ordered the accused to be imprisoned till he should return that which he had stolen. The accused, however, was innocent of the theft, but, being poor, found none to believe him: so he remained in prison.

Now it came to pass that the caliph fell sick from an abscess in his back, and by reason of the pain he could not sleep: and he proclaimed that whosoever would pass the night watching with him would receive favour. So the accused man whom we have mentioned said: "I will keep watch: peradventure Allah will deliver me, as I am innocent." And they brought him to the caliph, and till midnight he related to him how he had been wronged. Then the man grew drowsy, and was silent; and the caliph said: "What aileth thee? dost thou sleep or meditate?" He answered: "Nay; but I meditate on yonder cloud; were it cotton, how much cloth would be needed to make a bag to hold it." The caliph was delighted with his saying.

After two-thirds of the night were past, the man became drowsy again, and ceased to speak; and the caliph said to him: "Dost thou sleep or meditate?" He answered: "Nay; but I meditate on the sea; were it a milk sauce, how many pieces of roast flesh were needed with it?" And again the caliph was delighted with the answer.

At dawn, the man once more became drowsy, and the caliph said to him: "Dost thou sleep or meditate?" He answered: "Nay; but I meditate on that unjust man who sleepeth not nor suffereth another to sleep!" And again the caliph was delighted with his answer, and he began to laugh till he fell on his back, and when he fell on his back the abscess broke, and the matter flowed from it, and the caliph had ease from all the pain he had had. And he pardoned the man and gave him every day four portions of *ḳasmâṭ* (that is, dry or stale bread). And the man used each day to take the bread and go to his house.

Now his wife was both delighted and distressed—delighted because her husband had escaped from prison, distressed because she had to moisten the bread every day. And one day she said to her husband that it was not right that she should have this duty of moistening the bread for him: but said that whoever should speak first of the two should always have this duty. The man agreed, and both he and his wife went about without speaking. This hindered the man from going to fetch the *ḳasmâṭ*, as he could not speak: and when the time passed and he did not go to the caliph's house, the caliph missed him and sent a servant to seek news of him. The servant went to the house of the man, and greeted him; no one answered. He spoke to him and got no response; and he returned and told the caliph. The caliph bade his vizier go and see them and speak to them, and if he should get no answer to bring them before him. The vizier went and found the man and his wife sitting. He went in and greeted them; no one replied. He was angry and ordered them to go to the house of the caliph, and drove them with all manner of violence as they went along the road. The vizier said: "Why dost thou not speak?" the man looked back and saw his wife—and kept silence. When they reached the caliph's house, the caliph said: "What ailed thee that thou didst not come and take thy allowance?" He made no answer. The caliph said: "Why dost thou not speak?" Again he made no answer. The caliph ordered that if he did not speak he should be hung. They went to the place where the gallows was erected, and the man was frightened and wanted to speak—but he saw his wife behind him, and a crowd following to see the sight, and kept silence. And when they placed him on the seat, and tied a rope round his neck, the cadi said: "We are innocent of thy blood: for the caliph ordered that if thou didst not speak thou shouldst be hung," and stretched out his hand to take the seat from under him. But his wife came up and said: "I beseech ye for my husband—" and her husband, sitting on the gallows-seat, called out: "*El-bill 'alaiki, el-bill 'alaiki, el-bill 'alaiki!*"[1] And with these words he got down from the seat. And they told the caliph, who ordered them to be brought before him. And they told him their tale: and he forgave them and let them go.

[It is curious thus to find in Palestine the story of the well-known old Scottish ballad "The Barring of the Door."]

5. It is said that there was, in the days of the caliphs, a man who wished to make the pilgrimage, and he desired to travel from Damascus with the sacred carpet. Now he had a very valuable chain, and he feared that it should be taken and stolen from him. So he thought he would place it with a banker, as there was one established in Damascus, under the government of the caliph, for everyone who wished to make a deposit. And the man who had the chain went to the banker, and said: "Sir, I beseech thee to keep this chain in trust with thee till I shall have returned from the pilgrimage;" and he gave the chain to him, placed in a bag, with the owner's name on the bag, and went his way. And after he had gone the banker began to examine the chain, and found that it exceeded in value all the deposits that were in his keeping, so he plotted how to cheat its owner out of it.

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[1] "The moistening is on thee!"

When the owner of the chain returned from the pilgrimage, he went to the banker to ask for the chain; and the latter refused it him. He persisted in asking for the chain, and got nothing except that the banker bade his servant beat him and drive him outside. The owner of the chain continued to go and ask for the chain, and every day was beaten and turned out. And all of the people of the city looked on, but dared not help him for fear of the caliph. He tried to go and lay a complaint before the caliph against the banker, but could not get into his presence.

Now a man came to him and told him that he should lay a complaint before the caliph: and he said: "I cannot get into his presence." And the man said: "The caliph comes from prayers on Friday and sits beside a pool of water: make ready a piece of wood, and write thy case upon it, and throw it into this conduit and the water will carry it to the pool beside which the caliph sits." And the man did as his friend told him, and when the piece of wood came in front of the caliph, he took it and read what was on it and commanded that the owner of the chain should be admitted. And he entered in to the caliph, and told him all that had happened to him. And the caliph said to him: "I will go out to-day into the market, and thou must be sitting by the place where thou didst deposit the chain: and when thou seest me I will salute thee, but do thou not return the salute. And I shall ask thee after thy father's welfare, and why thou dost not honour us with a visit: and to whatever I say do thou return no answer." And the man went and stood in the appointed place, and when the caliph went out and greeted him and began to ask him in the fashion agreed he made him no answer. And when he had finished speaking, the caliph begged the man to honour him with a visit, and passed on. And when the banker saw the caliph thus gracious to the man, he was frightened and thought that he must be a king: and at once he sent people to beg him to come and take his chain. And he came and took it and passed on to the caliph and told him what had happened. And the caliph ordered that the banker should be hanged and his office given to the owner of the chain.

6. Abu Nabbût was an Egyptian by origin, who came to Palestine and took up his abode in Jaffa in the days of Sultan Maḥmûd. And when he had settled down and taken a place among the inhabitants, he began to judge and to settle disputes between them, so that he became renowned for his wisdom among

them and became powerful. At last the people became quite subservient to him, and he began taking their lands, and killing and hanging. And in every village of Palestine his fame went forth, and many stories are told of him, and here are some which I have heard from fellahin and townsmen :—

There was a poor man who had a cow, and the man had to watch the cow at the beginning of the night for fear of thieves, for there are many thieves in Palestine, even unto these days—and he who is a successful thief is proud of it, and counts himself among the heroes. Now that man used to watch his cow a third of the night, and the second third he would leave it "In the name of Abu Nabbût," and the third third his wife would watch it. One day the cow was stolen in the second third of the night, which was left "in the name of Abu Nabbût," and no one knew who was the thief. And he went to Abu Nabbût and said to him : "Sir, thou hast stolen my cow." And Abu Nabbût answered : "Am I a thief that thou speakest so to me? Confirm thy words." And he told him how the night was divided, and how he would watch over the cow, and in which portion of the night the cow was stolen. And Abu Nabbût said to him : "How much is the value of thy cow?" He answered : "Five hundred piastres." And he paid it him, and said to him : "Go to thy village, and of everyone who says aught to thee on the road or in the house, return and bring me word." And the man went to his village, and one met him on the road and asked him : "What did Abu Nabbût for thee?" He answered : "He paid me the price of my cow." And the man returned and told Abu Nabbût of him who had greeted him. And Abu Nabbût ordered a man to go and fetch him. And he went and fetched him. And when he came, Abu Nabbût asked him : "Where didst thou put this poor man's cow?" And he said : "I know nothing of that matter." And Abu Nabbût ordered him to be beaten, and at last he confessed that he was the thief. And he was condemned to pay five hundred piastres to the man and five hundred to Abu Nabbût, and to return the cow to its owner. And he paid the money and returned the cow. And Abu Nabbût said : "Didst thou not fear to steal the cow when *I* was watching over her?"

7. A man's house was robbed under the Government of Abu Nabbût, and he knew not who was the thief; and he went and complained to Abu Nabbût, saying : "Sir, my house has been robbed with my property, and I know not who is the thief." Said

Abu Nabbût: "Go, my son, make a feast for the whole city, and invite me likewise." And the man went and made a feast, and invited the whole city, including Abu Nabbût. And when everyone was come, and Abu Nabbût was present, he said to him whose house had been robbed: "Knowest thou who among all these is the thief?" He answered: "Nay." And he said to him: "Fetch me the door of thy house." And the man went and fetched it. And Abu Nabbût ordered him to put the door in front of the crowd, and he began to beat the door. Then Abu Nabbût said to the door: "Tell me, who robbed the house and property?" And he beat it yet more vehemently, and demanded an answer. And, after a while, he commanded them to desist from beating, and said: "The door will tell me who is the robber of the house and property." And he put his ear to the door and said: "The door has told me that the robber of the house and property is he who has a mark on his head." And the thief (who was present, among the crowd) was frightened lest any should know that he was the thief, and should put a mark on his head: and he lifted his headdress and began to shake the dust from it. And Abu Nabbût saw it and commanded him to be brought. And he was brought and questioned, but denied. And Abu Nabbût said: "The door has told me that thou art the thief": and he bade him to be beaten, and he confessed and produced the stolen goods.

[I believe the second of these stories is in Mr. Hanauer's collection, but, not having the book at hand at the moment, can only speak from recollection. I give the first story as I find it, though, I confess I fail to follow the reasoning which fixed the theft on a passing wayfarer.]

8. A Bedawi was going to sell a kid that he had, and on the way he passed a vineyard, and saw the owner working therein. And the Bedawi asked him: "Wilt thou give me my fill of grapes, and I will give thee this kid?" The owner said: "Come and eat." And the Bedawi came and gave him the kid, and began to eat the grapes. When he was satified and about to go, he took a leaf and ate it, and found it tasty, and he began to eat the leaves. The owner said: "Why doest thou eat, not grapes, but leaves?" The Bedawi answered: "I prefer the leaves to the grapes." The owner of the vineyard thought that the Bedawi intended to eat all the leaves and the grapes, and he said: "Take thy kid, else all my grapes will be gone." And the Bedawi took his kid and departed.

9. A certain poor man was walking in the street, begging from

the generously disposed, and saying: "O, ye who love Allah, pity me." And a man looked on him and saw how poorly he was clad. Now that man was one of the Sheikhs of the *'ulema*, and renowned for his generosity to whosoever was in need. And he called the beggar, and gave him a cloak to cover him. And the poor man looked at the cloak, and saw that it was threadbare all over—for the donor was a stingy man, for all his reputation. But the poor man took the cloak and thought what he should do with it as it was threadbare. And he wrote on its hem some words from the Formula of Faith, namely, "*There is no god but Allah*," and put it on. And he went past the man who had given him the cloak, and so arranged that the man should see the writing. And the Sheikh read, and called him and said to him: "Is this the cloak I gave thee?" He answered: "Yea, sir." "Why," said the sheikh, "didst thou write the Formula of Faith incomplete?" "How so?" answered the poor man. Said the sheikh: "There is written on the cloak, '*There is no god but Allah.*'" He said "Yea." And the sheikh said: "And wherefore didst thou not write, '*and Muḥammad is the Apostle of Allah*,' to complete the Formula?" "I ask pardon, sir," said the poor man, "it was because I saw that this cloak was older than the Hijra, and nothing about Muḥammad could be written on it, for Muḥammad had not yet appeared!"

10. There was a man in a village ninety years ago, and one day a certain youth died in the village, and at the hour of his burial the people went out to bury him—and the old man went with them. When they reached the graveyard, the old man moved away from the company a little, and it chanced that a feverish stroke came over him, so that all his members and joints ached. A certain man who loved jesting, saw him and came up behind him, and heard the old man groaning and saying: "Oh, Lord, heal my head! Oh, Lord, heal my back! Oh, Lord, heal my arms and legs!" and so on, through his whole body. And the man said: "What aileth thee, oh sheikh? Thou seemest weary." The sheikh answered: "I have a fever, and cannot stand any more." The man said: "Were it not better for thee to finish thy life here and now, as the people are here ready to bury thee?" The sheikh said: "Why dost thou trouble me?" The man said: "I trouble thee! Nay; but I was thinking, why shouldst thou trouble these people to return with thee to the graveyard?" Said the sheikh: "I do not desire to trouble them: I only ask Allah to heal me. Leave me,

I pray." The other said: "To heal thy head and back, and every limb and member of thy body! It was easier to create a new man altogether than thus to patch thee up!"

11. There were, long ago, two brothers, one of them a servant of Allah, and the other a rebel against him. And they had a dwelling of two storeys, the good brother living in the upper storey, and the bad brother in the lower. And Iblis came to the good brother in the form of a sheikh of dervishes, with rosaries in his hand, and he said: "Thou hast served Allah forty years, and there remaineth unto thee twenty. Now Allah (be he blessed and exalted!) will accept repentance from His servant three years, or two years, or one year, before he dies. Turn thy mind to this world—go and refresh thy soul with its delights ten years, and then repent, and Allah will accept thy repentance." And the good brother believed, and said: "I will certainly follow in my brother's steps and devote myself to the affairs of this life." And he got up to go down to his rebellious brother. And just then his rebellious brother was thinking in himself: "This manner of life is fleeting, and on the day of resurrection it will end in fire, while my brother is happy in this world and will be happy in the next. I will certainly go up to my brother and serve Allah with him." And he arose and went till he reached the foot of the stairs, and found his brother at the head of the stairs. And just as he was coming up to him his brother slipped and fell upon him, and they fell down the stairs together and died, both of them. And so the rebellious brother died in repentance, and the good brother died in rebellion. And this is what was done by Iblis—upon him be the curse of Allah the Exalted!

12. Two classes of persons enter Paradise without being required to give a reckoning of their deeds on earth—those who die in wars against the infidels, and those who die of cholera.

13. A person whose mother happened to have been stung by a scorpion while he was yet unborn, is said to be immune from scorpion stings. The local *wely* of the village of 'Annabeh, near Ramleh, does not allow scorpions to enter the village. A man was coming into the village from outside, and among his goods he brought a scorpion, to test the truth of this belief. The scorpion died the moment the man entered between the houses of the village.

REVIEW.

The Life of Major-General Sir Charles William Wilson, Royal Engineers, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., M.E. By Colonel Sir Charles M. Watson, K.C.M.G., C.B., M.A., late Royal Engineers. (London: John Murray, 1909.)

Our Subscribers now have the opportunity of learning from the pages of this book something of their late Chairman : how well he was qualified to guide the work of the Society ; how strenuous was his life ; and the manner of man he was ; how modest, how courageous.

It was a fitting and a gracious task to be undertaken by his successor, and in its execution Sir Charles Watson has fortunately been able to avail himself of all Sir Charles Wilson's private diaries and letters. As a result, we have a simple and life-like portrait in a narrative of services zealously performed, varied, and often venturous. They included severe experiences, always cheerfully met.

The book, which contains maps and illustrations, is full of interest and pleasantly written. Perhaps not the least interesting pages for the general reader will be those relating to the Sudan events of 1883–1884, which led to the disastrous Nile Expedition (see Wilson's notes, pages 247–255, and the subsequent narrative, including page 326). To the later scandalous attempt to make Wilson the scape-goat for the result of the delay of the British Government, the narrative is a crushing reply, made perhaps more complete by the letter of Sir Lintorn Simmons given on page 349. Wilson endured the cruel story with the quiet calm of a noble mind. If anyone in Egypt was responsible for delay, it was certainly not Wilson.

By his work as Consul-General in Asia Minor, Sir Charles Wilson did much to open the way, and indeed to point the way, for the scientific exploration and research of many valuable sites, leaving always behind him the reputation of a just man, whilst moving among acute jealousies and dangers.

The earlier chapters describing his work on the Boundary Commission (1858–60), when a wild country had to be traversed and surveyed from the Pacific to the summit of the Rockies, indicates the hard training of Wilson's earlier career. Chapter III tells the tale of the founding of this Society in 1865, as a direct result of Wilson's previous survey of Palestine.

J. D. C.

NOTES AND QUERIES.

(1.) *The Valley of Hinnom.*—Prof. G. A Smith's lucid *Jerusalem* will be highly appreciated. He discreetly places Sion, the City of David, south of the Temple, Gihon at the Virgin's Fount, and En-rogel at or near Bîr Eiyûb, close to which Sir C. Warren discovered rock-cut staircases leading to a water supply. One of these had been built up and curiously plugged with a stone (*Quarterly Statement*, 1889, p. 47). At times a strong stream of water issues from the rock and doubtless formed, before Hezekiah's day, the brook that overflowed through the midst of the land (2 Chron. xxxii, 4, marg.). Prof. Smith premising that the position of the Valley (Gai) of Hinnom is of very great importance in the topography of Jerusalem, less cautiously identifies it with the South and West Valley (now Wady er Rabâbi), rejecting for three reasons Schwarz's identification of it with the Tyropoeon Valley (El Wad), which was at least part of the Central Valley from Siloam to near the Jaffa Gate. Having for thirty years contended for Schwarz's Hinnom, treated the South-West Hill as part of pre-Exilic Jerusalem, and placed the Valley (Gai) Gate near the Jaffa Gate, I must examine Prof. Smith's three objections. They read thus :—(1.) "If El Wad be the Valley of Hinnom, Jerusalem was confined down to the Exile to the East Hill" (I, p. 171). (2.) The Central Valley as Gai "is only possible if the Tyropoeon lay outside the city at the time of Manasseh, for human sacrifices *never* took place within the walls of a town . . . Under Manasseh the Tyropoeon was well within the city and could not have been the scene of the sacrifice of children" (*ib.* 175). Again, "The sacrifice of children had to be performed, in accordance with the conscience of the ancient world, *outside* the walls" (II, p. 263). (3.) "The Gate of the Gai (if it be placed near the Jaffa Gate) would be (at) an *impossible* distance from the Dung and Fountain Gates, according to Nehemiah's data." (I, 177. The above italics are mine.) Apparently, a wall at the mouth of the Tyropoeon is equally admitted by Prof. Smith and myself (*Quarterly Statement*, 1897, p. 72) to have enclosed that valley in Hezekiah's time.

Now (2) would be crushing, if it could be proved that human sacrifices *never* took place *within* the walls of a town, but only *outside* the walls. It is distinctly stated, however, in 2 Kings iii, 27, that the King of Moab "offered his son for a burnt offering upon the wall." As ordinary use thus gave way to necessity at Kir, why not also at Jerusalem? This text seems to give a complete answer to (2). There is no warrant for *never*.

Next, as a central Hinnom, with the South-West Hill included within Jerusalem, would require the Valley Gate to be near the site of the Jaffa

Gate, Prof. G. A. Smith urges there would thus be an *impossible* distance between the Valley Gate and the Dung and Fountain Gates. In *Quarterly Statement*, 1879, p. 178, I placed the Dung Gate near the south-west corner of the Upper City (Josephus, *Wars*, V, 4, 2, Bethso). Hence to the Fountain Gate the wall did not apparently need repairing, obviously for the reason that no one would ever think of attacking Jerusalem on this south side; it would have been labour wasted for the Chaldaeans to make breaches in this southern wall, which probably stood on scarped rock. So Nehemiah (ii, 13) observed the walls broken down *as far as the Dung Gate.* I fail to see that "Then I went on to the gate of the fountain" (ii, 14) implies that it was *near* the Dung Gate ; I should rather say the reverse ; and, as there seems to have been no gate between the two, it is difficult to see why anything should be mentioned between them (*Quarterly Statement*, 1884, p. 73).

It still seems to me that in Jer. xxxi, 40, "the whole *valley* (*êmek*) of the dead bodies, and (of) the *ashes*, and all the fields unto the brook Kidron," covers the West and South Valley, even to the Kidron. As in this *line* the Revised Version names *ashes*, so in the same line Prof. Smith (I, p. 197) places the Dung Gate, rendering it "the gate of *ash-heaps*": truly a curious coincidence.

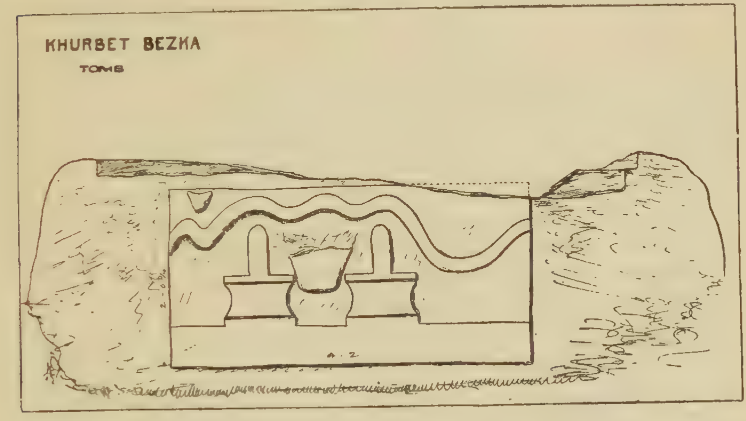
Of course it is a question where an *êmek* must cease to be an *êmek* and become a *gai*, for while the *gai* separated Israel and the Philistines in 1 Sam. xvii, 3, Goliath was nevertheless slain in the Valley (*êmek*) of Elah (xxi, 9). It has yet to be proved that the valley south of Jerusalem is too narrow to have been an *êmek*, etc. in the above line.

Rev. W. F. Birch.

(2.) *Khurbet Bezka.*—I took advantage of a free afternoon in March last to visit Khurbet Bezka, a Romano-Byzantine ruin, which had first attracted the attention of Prof. Clermont-Ganneau. On his visit there he discovered a remarkable rock-cut grave, and expresses regret in *Archaeological Researches* that he was prevented from giving a drawing of it. This lacuna I now endeavour to supply. The grave is in the shape of a sarcophagus, cut out of a projecting outcrop of rock. The hollow measures 6 feet long and 2 feet 1 inch across, and its edge has a reveal all round for receiving a covering slab. One side of the rock mass is vertical, and on this a panel 2 feet 0¾ inch high and 4 feet 2 inches long, has been cut : it stands in relief (2 inches) from the side of the rock. The ornament is of extreme rudeness : it consists of two flaming altars with what is probably a much broken bull's head between them : over these is a strangely irregular meandering wreath : in the top left-hand corner is a triangular object, apparently a smaller bull's head.

There is another tomb at the ruin that is perhaps worth mentioning. A central area, sunk in the rock surface, measuring 6 feet by 3 feet

7 inches, is surrounded by three sunk graves each 6 feet to 6 feet 3 inches ong, and 2 feet 1½ inch to 2 feet 3 inches broad. Evidently a built mausoleum originally covered this sepulchre : the rock is cut to receive its oundation, but every stone has been carried away. A groove in the rock was most probably made for a rolling stone to run in. There is a step in the central area.



Except these two tombs there is nothing special to notice. A few millstones and oil presses and cisterns are to be seen. The pottery is scanty : all that I saw was Roman.

R. A. S. Macalister.

(3.) *Distribution of Bibles throughout Palestine.*—The profound ignorance prevailing in the majority of villages in Palestine is, very gradually, being faced. The recent attempt at the circulation of the Holy Scriptures on both sides of the Jordan by the Egyptian Agency of the British and Foreign Bible Society, has proved unexpectedly successful.

No books were given. With few exceptions the full catalogue price was demanded and received. It is gratifying to notice that more than half the distribution was in Arabic, and among the purchasers were many Moslems, who cheerfully paid for the volume. An excellently printed Arabic Bible can now be purchased for one shilling (say, one quarter of a medjidi). The real cost, however, of this volume is 3*s.*

Opposition and fanaticism were met with in some districts, but this experiment is considered most encouraging, so much so, that it is proposed to employ two colporteurs in the Holy Land.

The details are, for the three months' tour, a total of 1,771 volumes, comprising 226 Bibles, 279 Testaments, and 1,266 smaller portions. Of these, 1,135 were in Arabic; 231 in Russian; 123 in English; 92 in Turkish and Turkish in Armenian or in Greek characters; 58 Modern Armenian; 38 Hebrew; 22 German; 20 Bulgarian; and the rest Amharic, French, Ancient and Modern Greek.

ARCHDEACON DOWLING.

(4.) *Miscellanea.*—Apropos of the seals published in the last *Q.S.* (p. 155 *sq.*), Prof. Clermont-Ganneau points out that the first, which was already the subject of a short notice by Prof. Sayce in the *Academy*, Aug. 2, 1890, has been handled by him in the *Comptes Rendus de l'Academie des Inscr.*, 1892, p. 275, where he endeavoured to show that "son of the king" is not to be taken literally, but is a title of a certain class of high officials. The second seal was published by him on the same occasion, and he observed that the true reading seemed to be דמליהו, with *d* as the initial letter and not *r*.

As regards the name Absalom on a tomb near Silwân (*Q.S.*, 1908, p. 342; 1909, p. 73) Prof. Clermont-Ganneau remarks that there is no occasion for surprise at the survival of the name, and to the references given by Prof. Lidzbarski others could be added. For, we know that at certain epochs the Jews showed a fancy for Hellenic names analogous to their own, and to the name Absalom an equivalent could present itself in Σωσίπατρος. Sosipater is the name of a general under Judas the Maccabee (2 Macc. xii, 19) and of an ambassador of Hyrcanus to the Romans (Josephus, *Ant.*, xiv, 6, 22). Sosipater is perhaps identical with Σώπατρος (Sopater), also an envoy of Hyrcanus (*Ant.*, xiv, 10, 20). To this it may be added that Paul's companion, Sopater (Acts xx, 4), is by some identified with Paul's "kinsman," Sosipater (Rom. xvi, 21). Prof. Clermont-Ganneau further points out that the names Abba Jehohanan in the same inscription have not been proved to refer to two individuals, and he cites the use of Abba as a title (*cp.* Rab) in Abba Joseph, Abba Saul, Abba Yudan, Abba Mari, etc. With the last he compares Ἀββομαρῖ, son of Ααλευῖ, on an inscription from a Jewish necropolis at Joppa (see his *Archaeol. Researches*, Vol. II, p. 141).

Prof. Vincent calls attention to the Greek inscription from Kh. Ḥarrawi (*Q.S.*, p. 149 *sqq.*) which is also published in facsimile in the *Revue Bibl.*, 1908, p. 574, no. 4. Not to speak of the restoration of the lacunae, it is difficult to treat κρατήρων as a proper name, and ρεειμας (here ρε[ῦ]μα σ[υνέτελεσεν]) can hardly be connected with the village of Ῥιμέα. His own study of the Gezer "Calendar-tablet" in the *Revue Bibl.* (1909, pp. 243–269) is an elaborate discussion with reference to the first articles on the subject which were written at very short notice for the Jan. *Q.S.* He has, therefore, had leisure to study it fully and has also had the advantage of seeing the actual tablet itself. But it must be confessed that his many ingenious speculations and novel suggestions are not conclusive to me at all events, and elsewhere in this number will be found some remarks from Prof. Gray and Prof. Lidzbarski on the subject (see pp. 189–195). Father Vincent argues to two conclusions : an Aramaic influence in the language and a rather later date for the tablet (" un peu avant l'Exil "). The first is based upon a risky reading *nûn* for *wâw*, and is philologically questionable, since it appears to treat the plural or dual in *n* as necessarily an Aramaism, or as necessarily due to Aramaic influence (so even on the Moabite stone, *Revue Bibl.*, p. 264). It is very unsafe to rely upon isolated texts, and in point of fact *n* would equally suggest an Arabic influence. This, curiously enough, might be combined with the use of עצד in the tablet (see *Q.S.*, pp. 28, 31), and with the place-names Eshtaol and Eshtemoa—the former only a few miles south-east of Gezer—which are unique in that they are after a well-known Arabic type. (The Oxford Hebrew Lexicon, p. 84, suggests that Arabic-speaking tribes may have settled in parts of Judah.) This, of course, is merely another speculation ; so little is known of dialects or dialectical variations in Palestine (*cp.* the Ashdodite dialect, Neh. xiii, 24). Secondly, one cannot, therefore, use this philological argument in order to cast doubt upon the antiquity of the tablet. Although personally I have always been inclined to a date somewhere about the Exile—sometime *after* the seventh century—my reasons depend entirely upon the palaeographical features, and will be stated in a following number, when the other epigraphical remains from Gezer may be conveniently brought together at the same time.

STANLEY A. COOK.

TRANSLITERATION OF HEBREW AND ARABIC.

א	’ or at beginning of word omit.	כ	k (*or* kh).
בּ	b.	ל	l.
ב	b (*or* bh).	מ	m.
גּ	g.	נ	n.
ג	g (*or* gh).	ס	s.
דּ	d.	ע	‘.
ד	d (*or* dh).	פּ	p.
ה	h.	פ	p (*or* ph).
ו	w, v.	צ	ṣ.
ז	z.	ק	ḳ (*or* q).
ח	ḥ (*or* ḫ, never h).	ר	r.
ט	ṭ.	שׂ	s (*or* ś).
י	y.	שׁ	sh (*or* š).
כּ	k.	תּ	t.
		ת	t (*or* th).

ا	’ or at beginning of word omit.	ص	ṣ.
ب	b.	ض	ḍ.
ت	t.	ط	ṭ.
ث	th.	ظ	ẓ.
ج	j (*or* ǵ).	ع	‘.
ح	ḥ.	غ	gh (*or* ġ).
خ	kh (*or* ḫ).	ف	f.
د	d.	ق	ḳ (*or* q).
ذ	dh.	ك	k.
ر	r.	ل	l.
ز	z.	م	m.
س	s.	ن	n.
ش	sh (*or* š).	ه	h.
		و	w.
		ي	y.

وْ ـَ au. ىْ ـَ ai.

Long vowels marked thus, â, î, û.

THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

AT the request of the Committee, Mr. Macalister is paying a short visit to Palestine to examine carefully a few selected sites to ascertain which of them appears to present the greatest promise of success and the best advantage in working for the next campaign. He will also visit Constantinople, where the objects found during the late excavations are being arranged in the new museum building, which is now of great archaeological importance. In the meanwhile, the complete memoir of Gezer is in course of preparation by Mr. Macalister, and it is expected that it will be published early next year. It will be very fully illustrated, and will present a synthetic account of the bearing of the results of the excavation on the history, ethnology, and archaeology of Palestine.

General Sir Charles Warren has very kindly presented a number of important books to the Library of the Fund; a list of them will be given in the next issue of the *Quarterly Statement*.

In *Home Words for Jerusalem*, July, the following announcement is given of the impending retirement of Dr. Percy d'Erf Wheeler, our esteemed Secretary at Jerusalem, and a member of the General Committee :—" We are sure that it must have come with a certain measure of shock to many of us when we heard that Dr. Wheeler is soon to leave us and the Jerusalem Mission, with which he has been connected for so many years. As we know, he has for some time contemplated resignation after the completion of twenty-five years of service. Circumstances have, however, arisen that made it seem advisable, if not absolutely necessary, that he should leave us a little sooner, and in all probability he will go in the beginning of October. He has been appointed Head of the Mission in Manchester, which we have no doubt will prove a less trying position than he holds here, but which will at the same time give him plenty of scope for the exercise of his skill as a medical adviser. There is of course no hospital attached to that Mission, as Manchester is so well supplied with such institutions, nor, we suppose, will there be the great burden of private visits, which, at least as we know them in this climate, and in the insanitary conditions of place and people, must have been so great a burden, even though it has been cheerfully borne. . . . In losing the presence and work of Dr. Wheeler, we are not to be left to the tender mercies of a stranger, as Dr. Masterman has been appointed to succeed him. We believe he will return shortly before Dr. Wheeler leaves. He and his wife and children will, no doubt, receive a warm welcome, and we hope and believe our Medical Mission will prosper in his hands."

Dr. Masterman has kindly undertaken to act as Local Secretary for the Fund in Jerusalem, in place of Dr. Wheeler.

The following extract from *Home Words for Jerusalem* will also be of interest to our readers :—" Many of us who are acquainted with the American School of Archaeology here will be interested to know that a Jew, Prof. P. Gottheil, of Columbia, U.S.A., has been appointed as its head. Its previous heads have all been distinguished scholars, and Prof. Gottheil is no exception. He has always taken an interest in Palestinian topography, and has stimulated his students to work on the subject, and the Columbia monographs on Gaza and Sidon have been recognized as worthy contributions to the history of sites in the Holy Land. It must be acknowledged that the Jews have not taken a fair share in the modern work of research in Palestine. The appointment of Prof. Gottheil will give them an opportunity of showing their interest now. The post to which he is called is no sinecure, for students of Oriental subjects attend who hope to acquire first-hand an acquaintance with Eastern literature, languages, and life. We wish the professor every success."

Prof. Karl Marti, D.D., our Honorary Secretary at Berne, Switzerland, contributes an interesting study of the Gezer inscription to the German *Zeitschrift für die Alttestamentliche Wissenschaft*, of which he is the editor. He agrees that it is a palimpsest, and thus accepts Prof. Vincent's explanation of the disputed letter, rendering "two months" on the four occasions where it occurs (see *Quarterly Statement*, July, p. 190 *sqq.*). In his opinion it is hardly an official document, it appears to be more of a private nature, and it is possible that one may compare the Assyrian lists of plants, animals, countries, etc. He agrees also with Father Vincent that the reading "two months" is, philologically, an Aramaism, and finds nothing in the palaeography to prevent him accepting the date after 600 B.C. to which that scholar has proposed to assign the tablet. The problem of the date is also handled in this number of the *Quarterly Statement* by the editor (pp. 284 *sqq.*, below).

In *The Biblical World* for July, Mr. S. Gobiet offers a novel translation of the Gezer stone. In his opinion it is a publication of a levy, or of direct taxes, due to one who signed himself at the bottom of the inscription as "the mighty one (*or* prince) of Gezer." Thus it begins "to his month of harvest; to his month of sowing," etc. Other comments on the Gezer inscription will be noticed as occasion arises, and we may remind readers that the facsimiles, together with the studies by Prof. Lidzbarski, Prof. Gray, and Mr. Pilcher (Jan., pp. 26–34), have been reprinted, and can be had on application to the Acting Secretary (price 1*s.*).

An instructive article is contributed by Prof. Sayce to the June number of *The Biblical World* on "The Latest Hittite Discoveries." It is a popular description of the results of the researches of Prof. Hugo Winckler and others at Boghaz Keui in Cappadocia, showing how his own early view of the prominence of the Hittites in the latter part of the Second Millennium has since been proved by the happy discovery of cuneiform tablets. Perhaps one of the most romantic "finds" was a copy of the famous treaty between the Hittites and the Egyptian king Rameses II, the Egyptian version of which has long been known. Many important facts have now come to light, and the tablets serve to supplement the El-Amarna letters, and furnish much additional information on the relations between Syria and Palestine, on the one hand, and the great Hittite kingdom on the other. Not the least interesting is the part which the queens of Egyptian and Hittite monarchs are found to play in the politics of the Old World. Prof. Sayce gives a rapid sketch of the chief events to the time when the Hittite empire came to an end under circumstances which are as yet far from clear. Somewhere about 1200 B.C., it seems, this great kingdom, whose influence extended far and wide, was suddenly overthrown, perhaps by an eastward advance of tribes related to the Dorian Greeks, and the scattered fragments only gradually were united, this time under the leadership, not of Northern but, as Prof. Sayce believes, of Southern Cappadocia. The Hittite records have opened up a new chapter in ancient Oriental history, and it is too soon to say how far the Hittite area, open to Aegean, Egyptian, and Babylonian influence, will affect current hypotheses of ancient culture and history. It need only be observed how Mr. Hogarth, in his lectures on *Ionia and the East*, has recently shown that we have here an important though little known factor in the study of the problems which concern the Eastern Mediterranean coast-lands, Palestine and Syria included.

In the University of Liverpool *Annals of Archaeology and Anthropology*, Vol. I, No. 4, Prof. Garstang gives a preliminary report of his excavations at the Hittite site of Sakje-Geuzi, in the extreme north of Syria. Here is a district almost crowded with mounds which tell of settled communities in the past, and the expedition has brought results which sufficiently indicate the wealth of material waiting to be unearthed. Among the more remarkable discoveries was the portico of a palace, or temple, with sculptures of lions, sphinxes, priest-king, whisk-bearers, royal falconer, etc., all wonderfully preserved, and representing a peculiar local treatment of motives which are markedly Assyrian. They are not so crude, in some respects, as those of Zenjirli, and invite comparison with the art of the north, and on various grounds it is held that the sculptures are the work of the Hittites of North Syria, probably of about 850 B.C. It is about this period (from 854 B.C.) that Shalmaneser, king of Assyria, made repeated attempts to overthrow the great coalition of states, extending from Cilicia to Ammon and Israel, under the leadership of Damascus, and when relations between Israel and North Syria were—whether friendly or hostile—particularly close. A little later and we reach the age of the important inscriptions of the king of Hamath (recording his defeat of Bar-hadad) and of the North Syrian kings of the middle of the eighth century B.C., all of which are written in a dialect partly "Canaanite" (*i.e.*, most closely akin to Hebrew and Phoenician) and partly Aramaic, and which in thought and religion find many noteworthy parallels in the Old Testament. The discovery of a "Hittite" palace or temple is, therefore, of no little interest for the study of Bible lands, and it illustrates the manner in which year by year research is recovering more and more of the environment of the Old Testament, and, at the same time, is implicitly demonstrating its uniqueness. Fuller details of the work at Sakje-Geuzi will be eagerly awaited in the hope that evidence may come to light to fill the blank in the history between the decline and fall of the northern Hittite empire and the period of the minor closely related principalities of the ninth and eighth centuries.

The Princeton University Archaeological Expedition to Syria (1904–5) has now published two more volumes on the architecture and Greek and Latin inscriptions in Northern Syria. The latter belong generally to the third to sixth centuries A.D., and are mainly ecclesiastical. One notes among them the fragment of what was probably a boundary-stone which indicated the "limits of the asylum" of—apparently—the holy Mary. A rock-hewn tomb, consecrated to Zaranas, Paltos, Euenas, Thritas, and Zooras, son of Zebinas, bears the warning that it is not to be mortgaged or sold or shared, and that if another share it he shall pay to the most sacred treasury 2,000 drachmae. Often the inscriptions, with their more or less faithful citations from the Bible, are metrical, and in most cases they are instructive for the study of the Greek of North Syria, as also for the character of the population—Biblical, classical, and purely Semitic names being intermingled.

The district of Jebel Rîḥâ, or J. ez-Zâwiyeh, is remarkable for its architectural remains. The majority of the sites are collections of large and handsome detached villas; they were residential towns with a church or two, perhaps a bath, and with rich ornamental tombs, fringing the outskirts. Mr. H. C. Butler, who describes them, finds no complete parallel to them anywhere. These villas betoken "a high degree of public order and safety in Syria between the fourth and seventh centuries A.D.: that people could live in the country in small villas with no further defences than their own doors." The owners were evidently a well-to-do middle class—there are no remains to suggest any superior class—only far to the east the palace of Ḳaṣr ibn Wardân hints at the presence of rulers or governors. These people were men of taste, to judge from the ruins; they were not owners of large landed estates, nor does the character of the country suggest wealthy pastoral communities. Mr. Butler pictures the richer inhabitants as growers of olives and vine; everything points to these two sources of wealth that could be sent to the markets; and given one chief industry, many other smaller industries and trades arose to supply the needs of the civilized community. The Princeton University is to be congratulated upon the success of its expedition, and upon the admirable manner in which the scholars who took part in it are publishing the results. What a field for research is being laid open for our younger English students with a knowledge of Greek and Latin and an interest in Palestine and Syria just before and after the Christian era!

In the *Revue Biblique*, July, a summary is given of the published results of the Harvard Expedition to Samaria, by Prof. H. Vincent. He notes the clear archaeological stratifications from the Arab and Byzantine "epidermis" down to the characteristic Israelite layer, where there were the same old Hebrew letters, marking the stones, such as were found in the "palace" of Megiddo. A temple, about 25 by 40 metres, stood upon the terrace: it seems to occupy the site of a more ancient edifice, and it shows four distinct periods of workmanship from the latest Israelite period ("more precisely the commencement of the Hellenistic era") to the last Roman ages. The fragments of a statue were found near the altar, and from the fact that Josephus relates the dedication of a temple to Caesar (*Wars*, I, 24, 2), its identification with Augustus is natural, though not yet certain. The Latin inscription on the altar, with its allusion to the troops of Pannonia, is learnedly discussed by Father Vincent, who concludes his interesting summary with the suggestion (based upon the religious conservatism of the East) that the sanctuary of Baal, famous for its altar erected by Ahab, would hardly be situated anywhere else than on the site where the sanctuary of Roman Sebaste occupies the place of Herodian Sebaste, which, in turn, is the temple of Hellenistic Samaria.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers. Those which were sent by Mr. Macalister, illustrating the excavations at Gezer and which were not reproduced in his quarterly reports, have been held over for the final Memoir.

The income of the Society from June 19th, 1909, to September 19th, 1909, was—from Annual Subscriptions and Donations, including Local Societies, £216 7*s.* 8*d.*; from Lectures, £3 3*s.* 6*d.*; from sales of publications, &c., £144 16*s.* 6*d.*; making in all, £364 7*s.* 8*d.* The expenditure during the same period was £303 10*s.* 0*d.* On September 19th the balance in the bank was £643 2*s.* 8*d.*

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending their subscriptions in early, and thus save the expense of sending out reminders. Special donations during the quarter have been received from:—

	£	*s.*	*d.*
Balance of Legacy ($2000) bequeathed by Miss Eliza O. Ropes, of Salem, Mass., U.S.A.	124	15	3
James Melrose, Esq. (Donation)	5	0	0
	£129	15	3

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Acting Secretary, they are now published annually, and not quarterly. A complete List of Subscribers and Subscriptions for 1908 was given in the Annual Report published with the April number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

The attention of those interested in the subject of the Exodus of the Israelites is called to a new map of the "Desert of the Wanderings," from Mount Hor on the east to the Suez Canal on the west, and from Mount Sinai in the south to Beersheba in the north, which has been compiled by the War Office, and is based principally upon the sketch surveys of the Palestine Exploration Fund (scale 4 miles to the inch). In eight sheets, price 1*s.* 6*d.* per sheet.

The first edition of Mr. Macalister's work, *Bible Sidelights from the Mounds of Gezer*, was quickly sold out, and a second edition is now on sale. It has been written to show how the results of digging in Palestine should appeal not only to the scientific anthropologist or archaeologist, but also to the Bible student who has no special interest in these sciences. The book contains a brief synopsis of the work of the Fund from its foundation to the present, and a description of the site of Gezer, and its history. Price 5*s.* 4*d.*, post free.

The *Painted Tombs of Marissa*, recently published by the Fund, is now recognized as a very important contribution to the history and archaeology of Palestine in the last centuries before our era. It may be mentioned that the leaflet containing the result of the investigations by Mr. Macalister at the Tombs has been published, and can be had on application to the Acting Secretary by those who possess the volume.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc., is now ready. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s.*, by post 6*s.* 4*d.*, and cheques should be made payable to the order of George Armstrong, Acting Secretary to the Fund, and crossed "Coutts & Co."

Judas Maccabaeus, by Colonel C. R. Conder, R.E. This interesting little book was among those of which the whole edition was destroyed in the fire at Messrs. Bain's warehouse in 1907. It is now reprinted and can again be supplied (4*s.* 6*d.*) on application to the Secretary.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7*d.* Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should not fail to send for a copy, price 2*s.* 6*d.*

The attention of subscribers is also called to a work by Sir Charles Warren, entitled *The Ancient Cubit and our Weights and Measures.* He brings evidence to show that all weights and measures (except those of the metrical system) are derived from one source—the double-cubit cubed of Babylonia.

Many readers will be interested to know that a reprint of Mr. Armstrong's book *Names and Places in the Old and New Testaments* is now ready. The book has been out of print for some years, but has been frequently enquired for.

The *Flora of Syria, Palestine, and Sinai*, by the Rev. George E. Post, M.D., Beirût, Syria, containing descriptions of all the Phaenogams and Acrogens of the region, and illustrated by 441 woodcuts, may be had at the office of the Fund, price 21*s.*

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

Subscribers and others may be reminded that the new Raised Map of Palestine, constructed from the Surveys of the Palestine Exploration Fund by the Acting Secretary, is ready. It is on the scale of 6¼ miles to the inch and measures 3′ 6″ × 2′ 6″. It has already been used with great success by Professors of Old Testament history, and by teachers in Sunday Schools, and may be especially recommended for large classes of students. On view at the office of the Fund; further particulars may be had on application.

A complete set of the *Quarterly Statements*, 1869–1908, containing the early letters (now scarce), with an Index, 1869–1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Acting Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s*. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Acting Secretary, 38, Conduit Street, W.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced prices.

The Museum at the office of the Fund, 38, Conduit Street (a few doors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 2 p.m.

The Committee acknowledge with thanks, among other journals and books, the following :—

Annals of Archaeology and Anthropology (Liverpool Institute of Archaeology), 1909, II, 4 : A Bird-cult of the old Egyptian kingdom, by Prof. Newberry.

The Expository Times, 1909, August : Prof. Sayce, on the archaeological background of Gen. ii, 4 iii, 24, and its wide divergence from the later record, Gen. i, 1–ii, 3.

The Biblical World, 1909, July : A description of the Samaritan Passover, by A. E. Bailey ; the Gezer Stone, by S. Gobiet.

Ancient Architecture in Syria. By H. B. Butler. *Greek and Latin Inscriptions in Syria.* By W. K. Prentice (Publications of the Princeton University Archaeological Expedition to Syria in 1904–05 ; Section B, Parts 2 and 3, Northern Syria. *See* above, pp. 239, 240.)

Revue Biblique, 1909, July : R. P. Dhorme concludes his study of the Bible lands in the age illustrated by the Amarna tablets : the campaign of Abdi-Ashirta ; the conquests of Azirû ; Azirû, prince of Amurru ; Azirû and the Hittites ; the disorganization in the midst of Canaan. A cruise on the Dead Sea (*continued*, with illustrations), by R. P. Abel ; Prof. Vincent, the American excavations at Samaria, and "archaeological gleanings" ; new inscriptions from Jerâsh, by F. M. Abel ; review of Prof. Dalman's *Petra und seine Felsheiligtümer* (H. Vincent).

Journal Asiatique, 1909 : i. The *u*, the *ka* and the mina, by Prof. Thureau-Dangin ; ii. Assyriology in 1905, by M. Fossey ; Phoenicians, Hellenistic Jews, and Berbers in the Basin of the Mediterranean, by M. M. Schwab.

L'Académie Impériale des Sciences de St. Pétersbourg, Vol. VIII, No. 10. Manichaean studies, by Carl Salemann.

Zeitschrift d. Deutschen Palaestina-Vereins, 1909, III : Pastor Robert Horning, on the various mosaics from Mesopotamia, Syria, Palestine, and Sinai, with a full bibliography of the Medaba map ; honey in Palestine, by Prof. Krauss.

Mitteilungen u. Nachrichten of the above, 1909, III–IV : The P.E.F. excavations in the Shephelah (*concluded*), by Dr. Thomsen ; meteorological stations of the German Society in Palestine, by Prof. Blanckenhorn ; Prof. Nestle on the "bürger zu Jerusalem" in an old German archive of 1385 asks for an explanation.

ΝΕΑ ΣΙΩΝ, 1909, May–June : Clem. Karnapa on the excavations at Samaria.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands. A catalogue of Books in the Library will be found in the July *Quarterly Statement*, 1893.

For list of authorized lecturers and their subjects, *see* end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of ______ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

(*Continued from Q.S.*, 1908, *p.* 298.)

EVERY important proceeding in connection with olives is mentioned in the Bible, and it appears strange that no mention is made of the oil-mill, when we know that the olive-tree is *the tree of Israel* par excellence, that oil was employed in the tabernacle and in the home at least as much as butter is with us, if not more so. The only notice mentioned in the *English version* is in Micah (vi, 15), "Thou shalt tread (or crush) the olives, but thou shalt not anoint thee with oil." If we consider the word *yiṣhâr*, which is translated "olives" or "oil," it may give us a clue to a series of reflections which would otherwise be incomprehensible. The root may be associated with *ṣûr* "to press," or "to be in a strait." If so, *yiṣhâr* would mean "olive-juice," or "pressed-juice," like the Arabic *'aṣîr*. In modern custom a portion of the first oil is always given to the patron-saint, and in Numbers xviii, 12, the priests are to receive "the best of the *yiṣhâr*."

In the blessing bestowed on the land, it is upon the prepared land: "He will also bless thy fruit of thy (arable) land, the corn (in general), the wine (or preserved products of the vine, *tîrôsh*), and thine oil (of the press, *yiṣhâr*)."

In the "Song" Moses specifies all the agricultural productions which the Israelites will enjoy, and mentions the increase of the field, the butter, the milk of sheep, and the *dibsh* (grape-juice) of the rock-press, and the oil out of the flint-stone press. He certainly meant the hard flinty stone with which the olives are crushed. This also gives a better interpretation to the passage in Job: "When I washed my steps with butter, and the oil-press (*ṣûr*) poured me out rivers of oil" (Job xxix, 6). The men of the oil-mills still occasionally rub their legs with oil to strengthen themselves. Job in his days of wealth used the more costly production.

Among the inspectors, whom David appointed for every branch of agriculture and commerce, we find Baal-hanan the Gederite, inspector of the olive-trees, and Joash, inspector of the oil-cellars (1 Chron. xxvii, 28).

When the whole of the first pressing is over, and there are no more olives to be crushed, the refuse is gathered and moistened and put into the baskets for pressing the second quality of oil. The oil flows into a small pit below the press, whence it is emptied into big skins, and sold to the soap factories. The refuse (*jift*) is sold to the bakers for burning material; it heats the ovens very well, especially after the second or third time, when the principal heating with wood has begun the work.

The pomegranate (*rumân*) is also found to some extent everywhere throughout the land. As with the three aforementioned trees it is also multiplied by saplings, and not by seed. The real home of the pomegranate was Jaffa, but owing to the increasing trade in oranges it is quickly disappearing.

There are different kinds of pomegranates, sweet and sour. Some kinds are exceedingly beautiful, and have names as "Mule's head," or (on account of the red cheeks) "Daughter of the Governor." The fruit of some kinds is preserved for the winter, the hard skin forms a kind of wooden envelope, and the grains lose none of their savour or juice, if properly taken from the tree and put in a dry place. The peel is used for making ink.

The cactus (*ṣaber*) is grown in the plains as hedges for the orchards and vegetable-gardens. The fruit is taken generally to Jerusalem and the villages of the mountains during the harvest, where it is sold or exchanged for wheat. The impenetrable hedges in Jaffa, Ramleh, and Lydda are the homes of jackals and all kinds of reptiles. The tiny thorns which grow on the fruit in small tufts are easily blown away when ripe, and are supposed to be the chief cause of the different eye diseases so frequent in Ramleh and Lydda. The fruit is gathered by means of a long stick, which has a long nail driven in at the end at right angles. It is called *ṭawâle(t)*. The nail is stuck into the fruit which is taken off with a twist, then rolled on the ground to loosen the thorns, before it is put into baskets for sale.

The cactus has been introduced into Palestine, but at what period or under what circumstances is not known. It is found in Africa from west to east, as though this were its home. As the cactus grows very easily, either by leaves or by seeds, it may have been brought from America, even before its discovery by Columbus, through birds having eaten fruit in that country; a bird can certainly cross the Atlantic in a very short time. But as the cactus is now wide-spread, especially in the lowlands, nobody doubts but that it has always been in the country. This is not the only plant introduced into Palestine in the course of the centuries. Solomon brought nut and other trees. The balm-trees were introduced, but disappeared again. Herod certainly introduced trees, and though we do not know what the Crusaders brought, probably the orange-tree dates from their days.

We have thus seen the different industries and callings of the people; we will now follow them in their every-day life.

The morning is the most serious hour of the day: morning prayers are due from day-break to noon, and before prayers are said jokes are not acceptable; the most humorous and noisy holds back his jokes or imprecations for some later hour, when the sun has dissipated the holy feelings with which the Oriental seems impregnated in the morning. If any one should hazard an untimely word in the early hours, he is rebuked in a few short sentences, as: *Yâ fattâḥ*, "Oh! opener (of the day)"—being one of God's titles; or, with more severity: *Yâ fattâḥ, yâ 'alîm, yâ ṣabâḥ, yâ karîm, istafteḥ 'alla-l-subbeḥ*, that is, "Oh! opener, oh! Omniscient, oh! owner of the morning, oh! noble. Bring praises (say the opening chapter of the Koran) this morning!" The Psalmist says: "In the morning will I direct my prayer unto thee" (Ps. v, 3, lix, 16, lxxxviii, 13). Orientals are all early risers, as it is the most pleasant hour of the day, and quietly they roam about the streets and salute each other very solemnly.

Greetings are innumerable, the flowery Oriental is disposed in the morning more than at other hours to present his compliments. The most current greeting is *Allah yeṣabḥak bil-khêr*, and the answer is to change the words from "God give you a good (excellent) morning," to "God give you a successful morning"—*Allah yeṣabḥak bil-hannâ*. When saluting each other, the right hand is put on the breast, between equals; superiors receive a slight, almost imperceptible, bow, and the right hand is either carried from the breast to the mouth and head or to the breast and head only, with the addition of "My Lord," *Yâ Sêdî*, to the above-mentioned greeting.

Business may require an abridged form of greeting, so a simple "Your good morning" is said and the same is returned. In daytime they say: *nehârak sa‘îd* "Happy day to you," and receive the answer: *nehârak mubârak*, "Yours be blessed," or *nehârak as‘ad*, "Yours be happier." As soon as the muezzin has called for mid-day prayers, evening begins, and the greetings are changed; *massâk bilkhêr* being altered for euphony into *massêk*, in the coloquial Arabic "Your excellent, or good evening," with the answer, *massâk birada*, "Your evening with satisfaction," or also, *Allah yesêd massâk*, "God return your evening wish." Moslems salute each other with *salâm ‘alake*, "Peace be on you," and answer, *wa‘alake es-salâm*, "And on you be peace." This greeting is exclusively reserved to believers. Christians salute each other with: *Allah ma‘ak*, "God be with you," and answer, *Allah yeḥfadak*, "God guard you."[1] A greeting common to all (though more appropriate to welcome a guest in the house) is passed in the streets, as: *marḥaba* "Welcome," and the answer is, *ahla(n) wasahla(n)* "Be welcome. At your ease." To emphasize the welcome, the tonic accent is put on the second syllable of the word *ahlan*, and drawn out to some length, and *mît marḥaba*, "hundred welcomes," are added.

Salutations are called *Salâm*, whether the word Salâm is used or not. *Sallem ‘alley kither issalâm*, "Greet him with many greetings," and the answer is *Allah yesalmo*, "God greet him." The Hebrews used the same formulae. Samuel, on sending away Saul, tells him: "They will greet you (with greetings)" (1 Sam. x, 4; *cp.* Judges xviii, 15, *et seq.*). Salutations and blessings may be combined, *‘aleikum es-salâm wa-raḥmet Allah wabarakâtahu*, "On you be peace and the mercy of God and his blessings;" these greetings are generally at the beginning of a long conversation. King Toi, of Hamath, sends his son to David after a victory to salute him and bless him (2 Sam. viii, 10). Elisha sends Gehazi to the deceased son of the Shunammite, and recommends him not to bless anybody in the way (2 Kings iv, 29), because the combined greetings with blessings involves sitting down and perhaps eating something, whereas Gehazi must hasten. After some absence, men give each other the right hand to salute, but without shaking it. More intimate and good friends put the left arm around the shoulders, and kiss each other on the shoulder first, then on the cheek; if the friendship is not so close, the kiss on the cheek is omitted. Laban ran to Jacob, and embraced him and kissed him (Gen. xxix, 13). Between indifferent friends, hands are given, and the turbans are slightly touched in placed of a kiss. The Hebrews only kissed each other when very familiar, *e.g.*, David and Jonathan, or parents, and so forth. Absalom, who kissed everyone coming in at the gate, instead of receiving the more solemn greeting of bowing, astonished everybody (2 Sam. xv, 6). A superior is saluted without giving the hand, but simply by touching the breast, mouth, and head; this kissing the mouth by the hand is mentioned by Job (xxxi, 27). Holy persons, priests, dervishes, and the like, graciously stretch forth the hand for it to be kissed.

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[1] And Boaz said to the reapers: "The Lord be with you," and they answered "The Lord bless thee." Ruth ii, 4.

When taking leave, the one going asks permission to quit, *bilidhen* "permit," or *Dastûr*, and if he does not wish to keep him back, the host will say: "Your permission is with you," and then the person leaving says, *khaṭrak*, *i.e.*, "With your good will," and the answer will be, *Maʻ selâme* "(Go) with peace." If the departure be for a journey, the answer is *Maʻ selâme* and *fî jîret Allah* "In God's protection or neighbourhood." Both formulae have been used by the Hebrews. Eli says to the departing Hannah "Go in peace" (1 Sam. i, 17). Jonathan also takes leave of David with the same salutation (1 Sam. xx, 42). For "Good night," the salutation is *leltak saʻidat*, and *leltak mubârakat* "A happy night" and "A blessed night."

When all salutations are ended, each one begins to ask the other about his health, *kîf ḥâlak*, "How is yourself"? or *kîf kîfek*, "How is your enjoyment?" and the answer is *il-hamdû 'lillah*, "Praise be to God," or *bikhîr*, "It is all well." The question is sometimes repeated many times, always with the same answer, no matter what bad news may be lurking. If any bad news is to be communicated it is only done in the course of conversation, the questioner feigns astonishment (though he may have heard all about it), and asks "By God?" "Yes, by God—the fever took me yesterday," and so forth, or whatever the case may be. The transmission of the bad news of Absalom's death is done quite progressively. Ahimaz arrives first and says: "All is well (in peace)" (2 Sam. xviii, 28), and then stands aside till the news is gently broken to the king, who had to ask several times "if the young man Absalom is safe." The Shunammite going to Elisha for her dead child stoically answers Gehazi, "It is well" (2 Kings iv, 26), and does not even answer Elisha, who guesses the bad news.

Cursing, as well as greeting, is extremely extravagant. As the Oriental is polite, so his violence is beyond measure, and like a volcano he gushes forth all the imprecations he may remember if his anger be roused, or his feelings moved—as Shimei of old (2 Sam. xvi, 7, 8). The proverb says: "If you feed, don't spare; and if you strike, give pain." This may in a sense be also taken of cursing; if you bless or curse, don't do things by halves! It is well to remark that *blessings* and *cursings* are often used in the same sense, and the word *da‘wet* means both, being derived from the root "to call." To call a blessing or a curse is hardly distinguished, in fact, everything lies in the use of the prepositions "to" or "on." "I'll bless (*to*) you," *bad‘i lak*, and "I'll curse (*on*) you," *bad‘î ‘alake*, only differ in the preposition. Used in the singular as a noun, a *da‘wet* is a curse, put in the plural form, curses or blessings may be meant.

"Bless (or curse God) and die," said Job's wife (Job ii, 9). Though the Hebrew *b-r-k* is used, Job understands it for the more emphatic curse (Deut. xxviii, 16).[1] The word exclusively used for a curse is *lanat* or *ḥarm*, this last is also used for excommunication—"Forbidden." *Mesabet* is also a curse, used in "He curses the religion," *besib id-dîn.*

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[1] Jezebel called for sons of Belial, who should say that Naboth blessed (or cursed) God and the king (1 Kings xxi, 10).

(*To be continued.*)

THE BEDOUIN OF THE SINAITIC PENINSULA.

By W. E. Jennings-Bramley.

(*Continued from Q.S.*, 1908, *p.* 116.)

XXII. *Life.*

For covering in the night the women weave a sort of rug of wool and goats' hair mixed, a strip of each in turn. These are generally left the natural colour of the hair and wool, although sometimes a little red is worked in, as a pattern. It is while out with their flocks that the women spin the wool and goats' hair of which these long strips are woven. These strips sewn together are used both for making tents and these rugs.

Goats' hair	is called	*shâh.*
Sheep's wool	,,	*souf.*
Camels' wool	,,	*wubber.*

All three are used for the manufacture of tents and coverings.

Unlike other Mohammedans, they are very fond of dogs, which are allowed to go in and out of the tents and are treated kindly. They use them as watch dogs and for hunting the ibex. A dog also always accompanies the women when watering their goats, for protection. I have also seen some cats. On the whole I think the Bedouin are fond of animals. They catch gazelles and red-legged partridges, but only to sell them in the towns. I have known a Bedouin bring up two young eagles he had taken from the nest and let them go when they were old enough to care for themselves, but I have never seen any birds in cages. They have many names both for dogs and camels. The latter are generally named after some well-known camel from which they are said to descend. Thus one I had was called "Araiman," from "Araimat," a well-known strain. Another Nīgār, that being the name of a famous camel from which mine was descended. For more personal reasons I have known a camel named Abu'l ella, or "Father of a rise," because its owner had a rise on the day he bought it. Among names for dogs I can remember Zabûf, Farka, and Lissa.

I have given a detailed description of a Bedouin tent elsewhere. The women keep to their side of it, the children go in and out. Some men, if very near relations, are privileged to go into the women's side of the tent. In my own case, when visiting a Bedouin I knew, he would, on my entering, shout out a salutation so that it could be heard on the women's side; then his wife would simply answer back or come, veiled of course, and stand looking over the partition talking to us. The older women are not so particular about being veiled, and among the younger women there is a great difference on this point. If they know a man very intimately they will sometimes speak to him unveiled, I have lived three or four days with a Gabnisi Arab and seen and spoken to his wife with the same liberty with which I might have spoken to an Englishwoman. This matter rests in the husband's hands, he decides whom she shall see and by whom she shall be seen. If a traveller meets a woman on the wayside and has something to say to her or any question to ask, she will sit down with her back turned to him and her *bourga* drawn over her face, but will speak quite freely to him. A near relation, such as an uncle or brother-in-law, they always kiss on meeting.

Among men the most ordinary salutation on meeting is "Marhabba," to which the answer is "Salamaat"; to which "Allah ya salamek" is said, and "Allah ya salem hatrack" or "Ya bareck feek" are returned. A salutation, especially of the Bedouin, is "Gawāk," which is said while pointing at the person saluted with the camel stick. When leaving, nothing need be said, but if any expression is used it is either "Maa Salaama" or "Allah ya gibon bí salaama" or "Hulluf Allah alack."

The nearest approach to general social intercourse between men and women takes place during the Rûbia', to which I have already alluded.[1] At this season of the year—the only one when many collect together in one place—the Dahieh is danced or rather sung in the evenings. The chorus, which is composed of as many men of the tribe as choose to join in, stands in a long row. It is their business to beat time, and as they stand they step simultaneously forward, bending as they clap their hands rhythmically. A deep guttural sound marks the first cadence. When they have thus given the time and rhythm, one of their number begins a chant in honour of heroes of the past, or improvises verses in which he celebrates the deeds of valour of some one present perhaps. At the end of each verse the chorus repeat a kind of refrain. Every allusion is greeted by the women gathered together by themselves in a tent close by, with the shrill tremulous "zaghareet," which with them is equally a sign of mourning or rejoicing. Suddenly a girl (the Hashi) appears on the scene. She is closely veiled and stands perhaps thirty yards away in front of the men. She pauses an instant, sword in hand, just time enough to feel the rhythm of the song, and then advances quickly, holding the sword lengthways in both her hands. Her body sways in time to the rhythm of words and beat of hands. The men are gradually approaching her and when they reach her the chant becomes louder and her movements more decided. She now retreats slowly, repelling them with her sword, sometimes bending to the right, sometimes to the left, but always following the rhythm in every movement. When thus she has been driven back to the limits of the ground, there is a short lull, while the men walk back to their original starting point, and the whole thing begins again. The Hashi will sometimes dance longer than her audience desire, or her performance may not satisfy them; in either case, one of the men kneeling down, goes through the motion of shooting at her, pointing at her with the forefinger of the left hand and snapping the thumb and third finger of the right while the forefinger of the right hand pulls the thumb of the left as an imaginary trigger. The Hashi then retires and another takes her place. Sometimes a different dance is chosen, it is called the Harbi. The Hashi in this takes very short quick steps, the time is much faster, and she runs round and round very much in the same manner as a mechanical toy. These songs and dances will sometimes last the whole night through. The Bedouin will sleep merely an hour before they go off into the hills with their flocks at daybreak; once there they sleep through the heat of the day, and come back ready for another night of singing and dancing.

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[1] *Quarterly Statement*, 1907, p. 32.

The Hashi can never be a married woman. I have heard that in the Ababda she is not veiled and that instead of a sword she holds out her own long hair to its full length, but I only know this from hearsay, as I have never seen it.

The following is a song sung during the Dahieh :—

Abu Ghabbûsh's funeral feast is set
Ye who are praying (at it) prepare to set forth
The starting-day is fixed
But Ghabbûsh will not meet us.
Cursed be the fateful night
Which casts down those of high degree
It has taken from us Abu Ghabbûsh
And left his sleeping place empty.

These dances and amusements are only indulged in at the time of the Rûbia', or on such special occasions as a circumcision or marriage. At other times the natives are scattered here and there, and such things are impossible. Some are tending their flocks, others travelling to the towns nearest to them—but often many days' journey off—in search of corn, flour, coffee, as well as stuffs, and the guns and swords they require. Gunpowder, too, they fetch, for they have never yet attempted making it themselves. All their trading is done by exchange. A Bedouin I knew, having paid for a gun with a young camel, a goat, and one reàl (4*s.*), soon after repented of his bargain and wanted to return the gun; but, as the other man had already eaten the goat, restitution on his side was difficult.

They are of necessity frugal: their ordinary diet consisting of unleavened bread and water with an occasional onion, and such milk as can be spared from the calves and kids. But when the chance presents itself, such as a feast in honour of a stranger, or any little festivity of their own, it is quite remarkable what quantities of meat and fat they will consume. Their cooking is at all times very elementary. Of dishes, properly so called, they know nothing. All meat, be it camel, goat, hare, gazelle, or ibex, is cooked in the same way, and that I have elsewhere described.

They have no honey and keep no bees, but are very fond of sweets, which they buy in the towns. They get a kind of treacle called Assal, made from sugar-cane and ordinary *Helawa*, a mixture of honey and oil. Coffee they consume in large quantities, considering what it costs them. Tea they have heard of. Neither wine nor spirits of any kind have penetrated, even for medicinal purposes, into the desert. Beyond the usual Mohammedan restriction regarding pork, they have none, and do not object even to vulture—taken medicinally; but of this I will speak when dealing with their remedies. I have never heard of their attributing any moral influence to certain foods. In fact, their minds are far more occupied with physical than moral questions of improvement. Their laws are handed down from father to son and are enforced by general opinion. Such are the following, which no Bedouin would dream of transgressing:—

Any water you may discover, either in your own or in the territory of another tribe, is named after you.

Dates and figs planted by you in another tribe's territory are yours. In most cases, however, the land is bought before the planting is done. In the case of buying a single date tree, a stem from the top of the tree to be bought is cut off, and a circle measured round the trunk—the length of the date stem taken as a measure of half the diameter plus the thickness of the trunk—so much ground goes with the tree. Should the purchaser wish to sell the tree again he must first of all offer it to the original owner, and for the same price as he gave for it. As money seldom passes and all is done by exchange, supposing a man exchanged two trees for a horse, he would have to find a horse of the same age and value as the horse he had received in the first instance, should he want his trees back.

Trees are often exchanged. They also mortgage them.

They are too far from civilization—too constantly on the move also—to be amenable to the laws that govern Egypt. No government, at the time of writing, has ever attempted to enforce conscription, nor does it seem likely that any will, for many years to come. The Bedouin demand nothing of the government, neither defence nor order, help, assistance, nor any of the hundred and one necessities which a civilized people claim in return for the burden of taxation. The Bedouin neither asks for nor receives any of these: it is but fair he should be, as he is, exempt from taxation. As to the children, there are no schools for them to go to, and it would require a very efficient school-board to force them into schools, if there were any. I have never met any Bedouin who could read or write, nor one to whom the ability would have seemed desirable. If there was anything more to be learnt about camels than they know, they would willingly learn, but it would be very difficult to persuade a Bedouin that such increase of knowledge were possible. They have neither ambition to widen their horizon, nor much curiosity concerning the world beyond it. However much they may dislike another Bedouin, he must be, *de facto*, a superior being to any town-bred man, and, though raiding and killing each other may become a painful necessity, in all ordinary daily transactions they are extraordinarily kind among themselves. For instance, they will freely lend what little money they have to each other without interest. It is only the town people who claim interest, and high interest too. The Bedouin in all their dealings with the civilized or semi-civilized world are very careful, buying only the things of which they know the value, and having a very shrewd idea that they would certainly be cheated otherwise. I have seen one look at a sovereign doubtfully and carefully before accepting it. They are, in fact, constantly on their guard against townsfolk and their ways.

Every sort and kind of money finds its way into Arabia, and they have to accept it or give it at the value put on it by the men with whom they deal. When they speak of a reàl, they mean a reàl medjidi, the value of which is 20 piastres, that is the coin best known to them, and one which may be said to have a fixed value.

(*To be continued.*)

GLEANINGS FROM THE MINUTE-BOOKS OF THE JERUSALEM LITERARY SOCIETY.

By R. A. S. Macalister, M.A., F.S.A.

(*Continued from Q.S., January, p.* 49.)

VIII.

At the meeting of 28th December, 1849, Mr. Finn read a Paper on Deir el-Ḳal'ah, in the Lebanon.

In October, 1848, I rode from Brumana . . . to see the Roman remains of a Maronite convent, popularly named the *Convent of the Castle*. Riding about the exterior of the group of joint building and ruins, we found shafts of columns still erect, especially two of granite, and of enormous diameter. In the eastern side of the convent, and commanding a glorious prospect of Lebanon scenery, are three sides of a square building, still of three or four courses high, whose stones are of very great dimensions, beautifully squared and closely fitted together. On the western side, within a stone's throw of the convent, stands the shell of a small oblong building. The north and east faces of this edifice consist each of a row of small columns, still in their places, united by spaces of intermediate wall. It is true that these columns have all lost the upper half of the shafts, but they have not been disturbed from their sites. As it now shows itself, the little temple is a curious specimen of patchwork, and is used as a repository for wood, corn, etc.

Numerous votive inscriptions are found built up into the walls of the convent, belonging, most probably, to this temple.

The Greek inscriptions that I saw are inserted into the wall sideways, and too high from the ground to be easily read. One Latin inscription we read as follows:—

CAVIVSCALI
STVSILINIAK
XVI

We were conducted by an elderly monk through corridors and staircases within the convent to a small court near the kitchen. There we saw a voluted capital, also a reversed tablet with this inscription, if we read it aright:—

ENIV MCOL
ANTISTIAVICTO
RI NAFA BARL
PROSIA IVIP SV
ANTISTITEIA
IVIVICTORINI ET SA
T. HOIARIOVIS. H. C.

and an altar, also reversed, with this inscription:—

P. POSTVMIVS
PLAVCTVS
IOVI BALMACODI
V. L. M. S.

. . . . . The present occupants of the convent are few, and furnish models of stolid barbarism. They speak Arabic, but neither Latin nor Italian. Their costume is dark blue, with broad belts of black leather and brass buckles. Their chapel is a miserable one, in which the monks have crutches to lean on for their only rest during the long services. No pulpit and no lectern. The country in the vicinity is very well cultivated, but the high positions . . . abound in purple heather, wild myrtle, and verdant pines . . . . .

IX.

At the same meeting E. T. ROGERS, Esq., read "A Journal kept during a Tour to Tiberias and Safed."

Tuesday, 20*th November*, 1849.—[Left Jerusalem with] one little mule laden with baggage and bedding, one muleteer riding a miserable looking little donkey . . . [and] my kawass Muhammad (a deserter from Ibrahim Pasha's army) riding a hired hack . . . . .

On our arriving at [Ramallah] we enquired for the muleteers who had started from Jerusalem about an hour before us. We found the house in which they had put up, placed our horses, etc., in the same room or stable with theirs, and then proceeded upstairs to the only *upper* room in the house, and probably the only one in the village; a room of about 20 feet square, around which were seated as many Fellahin as could crowd together on their heels close to the wall. In the window was seated an Arab gentleman, named Jibrân, a brother of the American Consular Agent at Saida. I had a corner of the room cleared for myself, causing my mattress to be laid there. This room might be made very comfortable for a traveller or two if well swept, but on this occasion two distinct sets of travellers, of different countries, and of very different ideas of propriety, with muleteers, servants, and soldiers, all in the one room, made it rather difficult for anybody who is very particular about his sleeping apartment. But I am not one of that sort . . . . . So as soon as I conveniently could, without offence, get rid of all the Fellahin I did so; but still remained three muleteers, two servants, two soldiers, and two masters . . . . .

November 21*st* . . . . We started about an hour before sunrise in the direction of Nâblus . . . . . . We presently . . . . arrived at one of the most pleasantly situated fellah villages which I remember to have seen in the country, Yabrûd, situated on the summit of a hill surrounded by a well cultivated olive valley, enclosed by well-terraced and cultivated hills . . . .

The road soon descended into a plain, at the beginning of which is a large well and general resting place. It is called Khan Lubban. Most travellers rest here for a few minutes, as there is plenty of good water. Women were seated in several parts of this ruin (for it appears as though a building of some sort, besides the mere well, must have been originally existing here) . . . . . These women had collected water into a trough or pitcher, and had spread their clothes on a large flat stone, on which they sprinkled water from the pitcher and commenced beating the clothes with an immense stone or a mallet for the purpose. This is the oriental peasants' mode of bleaching linen. About here the fellahin begin to assume rather a different appearance, their dress seems better in quality and different in shape, and their persons, for the most part, cleaner than the fellah of the neighbourhood of Jerusalem. The women are generally pretty, some few handsome, very straight in figure, active and strong.

. . . . [After arriving at Nâblus] as we proceeded we saw, a short distance ahead, the procession of a Muslim wedding, with music and singing, the women's faces being *uncovered*. They began to scream, cover their faces, and ran away at our approach. The men of the procession, who appeared like respectable Muslims, then came forward clapping their hands in derision, in the same sort of way as the women had just now been doing, except that their clapping was mingled with hootings, whoopings, and cursings for having disturbed their ceremonies. [We alighted] at the house of . . . a native protestant . . . . . [with whom] I had some conversation about [the Samaritans] from which, and other sources, I gathered the following information. The Samaritans . . . . are still quite a distinct set of people, as they were in the time of our Saviour. They make no proselytes; never intermarry with people of other sects; are particularly clean as a people, constantly washing their houses with soap and water. None others are known than those now in Nâblus. The number of souls there amount to nearly one hundred and fifty, of whom, however, only *twenty-nine* are taxable men . . . . . their principal distinction in the oriental crowd is that they wear a crimson turban.

[The remainder of this Journal, read 1st February, 1850, contains nothing of any special interest.]

X.

At the meeting of 4th January, 1850, Mr. FINN contributed an account of a Roman milestone near Jerusalem.

The lower portion of a Roman milestone . . . . lies prostrate by the highway side, not very far north of Jerusalem, just before the divergence of the two old roads, one leading to Bireh and Nâblus, the other to Beth-horon and Jaffa . . . . . The stone, which is inscribed as follows, I should conclude to mark the sixth Roman mile from the metropolis :—

IЬ∖OTIЬT
IMP ANTONINIIII
IMP HADRIANII
IMP TRAIAN PARTʎICЬ
IMP NERVAE NPP

. . . A similar portion of a Roman milestone lies built up into the wall of a vineyard near Bittîr, at about an equal distance from Jerusalem with the one above described. The inscription is turned away out of sight . . . . .

A far more perfect column than either of these lies at the southern approach to the town of Saida. This bears a long catalogue of Imperial names, and being a granite pillar, still retains a considerable degree of polish.

XI.

Mr. FINN also read a Paper on "Sesame."

This is sown immediately after the time of reaping corn, in a soil of the utmost dryness; but previous to the sowing the field is ploughed frequently, by some as many as five times. At the last of these times the plough is transformed into a drill plough, by adjusting a kind of wooden tube near alongside the point of the share, through which tube the seed is poured and the share turns the soil over the seed as it advances. No vermin or locusts or quadrupeds will feed upon its stalks or leaves. The stalks are picked in the middle of September and laid in bundles till beaten out with sticks. The seed thus obtained is sold in the cities. The produce is immense: one plant will yield fifty or sixty seed vessels upon three or four stalks. Each seed-vessel is divided into four compartments with nearly twenty seeds in each compartment. The seed is small and of a dark red colour . . . . It is much more grown in the north of Palestine than about Jerusalem, and the purpose of growing it is to obtain the rich oil called Sîrij, extensively used in native cookery, and forming a luxuriously beautiful lamp oil unknown in England. Much of the seed is exported to the south of Europe, but not it is believed for the manufacture of lamp oil. As we buy it in the country it sometimes costs rather more than olive oil, but it does not burn away so fast . . . .

XII.

At the meeting of 11th January, 1850, Miss NICOLAYSON read a Paper called "Etchings from Mount Lebanon." [Only one or two details need be quoted from this paper.]

At 'Ain Shua, near Hamdûn, the authoress found strawberry-plants "the only ones I ever saw in the country." Near by "were the ruins of a village in which are a number of sarcophagi, long since opened and rifled of their contents. Mr. S. told me one had been lately opened near Beirut in which was found a gold mask and some pieces of crystal. (In the tomb opened on the mount of Olives by the Rev. Mr. Lear, some pieces of crystal were also found.) The mask is now in the possession of Col. Rose."

"Mr. S. pointed out to me the mouths of two coal pits which had been worked for Ibrahim Pasha by an English engineer: the people of the villages round now use the coals, but being too lazy to work it properly, they are cutting away the shafts that support it, and it will most likely fall in soon."

XIII.

At the meeting of 12th February, 1850, Mr. CALMAN read a "Translation of a Rabbinical Charm."

For the better understanding of the following charm it will be necessary to give a brief outline of the history, character, nature and office of Lillith and her offspring, of whom the Jewish people stand in great awe; as well as of the origin of the implacable enmity which they entertain towards the human species in general, and towards new-born children in particular. To guard against or to frustrate the attempts of these malicious beings against the lives of children, charms were found to be indispensably necessary, and the one above alluded to has been universally adopted by the Jews as most efficacious to accomplish the object.

Lillith and the class of demons to which she belongs, and who were created before Adam, partake of the nature and properties both of men and of angels. They are subject to all the same laws and incidents, whether as it regards their subsistence or existence, as men—they eat, drink, propagate, and die like them. But like the . . . angels, being created out of a subtle substance they can transform themselves at their pleasure into any kind of thing or creature they please—into man, beast, or monster.

One of the unrecorded sins imputed to Adam by the . . . . . Talmudists is, that in consequence of the untoward event of the violent death which his beloved son Abel met with from his unnatural brother Cain, and in order to escape new family troubles, he deserted his wife Eve and gave himself over to melancholy and solitude among the wilds of nature. Here Lillith, wishing to share with Adam the extensive dominion he was in possession of, appeared to him in the form of a beautiful woman and soon gained his affections: and in time they had a large family of children. On reflection, however, Adam repented and returned to his lawful wife Eve, with whom he had only one son. [This is supported] by Genesis v, 3, where we read "Adam . . . begot a son *in his own image* [from which the talmudists conclude] that those children that were born to Adam immediately preceding the birth of the son mentioned in the text were *not* in his own image, but were of a mongrel nature, half man and half devil . . . . .

It is further asserted that when the children of Adam and Lillith came of age they resorted in a body to Adam their father, laying claims to an equal share of inheritance in his vast dominion with Eve's children. This, Adam refused, but to pacify their bitter complainings he assigned to them as their portion, and for their residence, all unoccupied cellars, caves, ruins, wells, cisterns, and unfrequented streams . . . . . [This] only tended to make their bitter hatred and enmity, as well as that of their mother Lillith, deeper . . . against the children of Eve, and in their rage they sworn to exterminate them while yet in their cradles, that the inheritance might be theirs. Good as their word, these spiteful demons are found lurking around every cradle in order to destroy the new-born babe; and hence, for seven weeks after the birth of a child, which is considered the most dangerous period, every door, every window and avenue is guarded by a charm . . . . The one before us is considered to be more [efficacious] than any other in use:—

May it please the God of Israel to give charge to his holy angels to guard this house against all kinds of sickness and grievous complaints, evil incidents and calamitous occurrences that flock into this world in multitudes, whether proceeding from or connected with the laws of nature, or proceeding from the evil disposition of devils, demons, or from Lillith and her followers, whether they come by day or by night, from henceforth and for ever.

FOR THE PROTECTION OF A HOUSE AGAINST SPIRITS.

Composed by Rabbi Baalshemtav Ashkenazie

of blessed memory.

In the name of the God of Israel whose name is great and terrible Elijah of blessed memory when on a journey, happened to meet on the road Lillith with all her band of followers; and he said unto her "Thou wicked Lillith! thou wicked polluted spirit, whither go thou and all thy polluted party?" She answered and said "O Lord Elijah, we are going to the houses of such and such persons to administer to them the sleep of death, and take their new-born children away from them, in order that we may drink their blood, to suck the marrow from their bones, and feast upon their flesh." Then Elijah of blessed memory rebuked them, and said "Be ye restrained from your wicked course by an anathema from the Lord God, and be ye rendered immovable as the stones!" "For God's sake" replied Lillith "set me at liberty that I may escape, and I swear to thee in the name of Jehovah the God of the hosts of Israel, that I will never be found in this way again, nor will I attempt to visit the houses of persons: and I solemnly promise that whenever I shall happen to hear my own name with the names of my party which thou wilt put the world in possession of, pronounced, and when these names are repeated, then neither I, myself, nor any of my followers shall have the power to do any mischief to the children of the houses of those who shall call us by our names, and these are our names—

Lillith
Hakish
Tamuttî

Abettî
Urîm
Abgukît
Tultî

Abîz
Akîpidinî
Sharnunî
Pirtashiah

Maznuphif
Aylînî
Klibzît

Witch must not live — Not live must a witch
Live a witch must not — Live not must a witch
Not witch must live — Witch must live not

Sinai Sansinai Smanglif

(To be continued.)

NOTES ON NEW DISCOVERIES.

By Col. C. R. Conder, R.E.

Many points in Bible history have been elucidated by exploration in Western Asia which are here collected, in the order of occurrence in the Bible.

Cush.—This has usually been regarded as a Semitic name meaning "dark." It applies not only to Egypt, but also to a region in Asia watered by the river Gihon (Gen. ii, 8). It has long been known that the Babylonians called Cappadocia *Kus*, and the new discoveries of Dr. O. Winckler at Pterium, on the north border of Cappadocia, show that the "great king" of the Hittites, who had his capital at this town, was called the "King of Kus." Cush was also connected with the Akkadians of Mesopotamia (Gen. x, 8), and the word itself is perhaps the Akkadian *Kus* for "Sunset" or "the West." This seems to indicate the racial connection of the Hittites and Akkadians, and we now know that the Hittite King Khattu-sil (contemporary with Rameses II) was allied by marriage to the Kassite king of Babylon Nazi-murutas. The Kassite language was the same as the Akkadian. Incidentally, this notice also shows that Brugsch's date for Rameses II (acceding about 1330 B.C.) is correct. The inclusion of Egyptian tribes as relatives of Cush (Gen. x, 6) appears to agree with the representations of the early conqueror, Narmer, on the Egyptian slate bas-reliefs of the Ist dynasty. He and his followers have been supposed to resemble the non-Semitic population of Asia Minor in appearance and dress, and because they used the double axe, which was a Hittite weapon and not used later in Egypt. Cush being thus connected with Cappadocia, it would seem that the "River Gihon" must be that still called the *Jîḥân* river (the classic Pyramus) which flows west at the foot of the Taurus, and falls into the Mediterranean east of Tarsus.

Hammurabi.—This great king—whose name is also found spelt Ammurapi—was identified by Sir H. Rawlinson with Amraphel

(Gen. xiv, 1). His date has been very variously given, but the calculation by Dr. Felix Peiser, based on the 1,920 years of Babylonian chronology (Berosus) before 331 B.C., appears to be the most satisfactory, giving 2251 B.C. for the foundation of Babylon, and 2139 B.C. for the accession of Hammurabi. This calculation is not only very close to the mean date (2232 B.C.) deduced by Rawlinson (for the foundation of Babylon) from the classical statements, but it also agrees with the date of the Assyrian conquest of Babylonia in 1012 B.C.

In this case the kingdom of Nabu-kudur-uṣur I was divided on his death, in 1128 B.C., between his two sons. Some have supposed that the IInd dynasty of Babylon was contemporary with the first (in part at least), and Mr. L. W. King ("Egypt and Western Asia," p. 246) supposes that the rebel Anman, who fought against the son and grandson of Hammurabi, was the same person who became the first king of the IInd dynasty—a century later according to the Babylonian chronicle. This is, however, doubtful, since it would not agree with the statement of Nabu-nahid which makes Hammurabi accede about 2132 B.C. or a little earlier. The text found at Nippur (No. 83) seems, on close study of the signs used, to place Gulkisar 636 years before Bel-nadin-ablu of Babylonia. He would therefore accede in 1764–3 B.C., which agrees exactly with the Babylonian chronicle and shows the IInd dynasty to have preceded the third. These various calculations seem to support Peiser's date (2139 B.C.) for the accession of Hammurabi. He reigned 45 years, but unfortunately the Akkadian chronicle of the Ist dynasty is much injured for the first thirty years of his reign, before he defeated Elam. It was in this period that—if we accept his identity with Amraphel—he must have attacked Palestine. Some writers altogether deny that Hammurabi made any conquests west of the Euphrates, although it is known from the Akkadian chronicle that the first king of Babylon fought in Syria. It should, however, be noted that, in the great Code of Laws discovered at Susa in 1901 by De Morgan, Hammurabi describes himself as a "warrior in Karkar." This may refer to the place so named in Syria, close to Argana (now *Arjûn*) and Riblah, in the very centre of Syria, showing at least that Hammurabi, like his ancestor, invaded the lands west of the Euphrates. We may subsequently find some other copy of his chronicle giving us the history of his earlier years.

The Philistines.—This race is represented in Genesis (xx, 2, etc.) as ruled by kings bearing Semitic names, and in the Amarna letters in the fifteenth century B.C. we find Dagon-takala of Ascalon bearing a Semitic name, and writing in a Semitic language. The names of the kings of Philistia noticed by Sennacherib in 702 B.C. are also Semitic. According to the Septuagint the Caphtorim, who were connected with the Philistines, came from Cappadocia, where we know (from the discoveries of Chantre) that a Semitic population existed, very early, side by side with Hittites. The Philistine god was Dagon, who was worshipped also by Hammurabi and by later Assyrians. These facts agree with the Old Testament as to the derivation of the Philistines, and should not be overlooked by those who suppose them to have come from Crete. The word Philistine ("emigrant") is itself Semitic, and it is remarkable that the researches of Mr. Evans at Knossos, in Crete, have not shown any indications of the presence of any Semitic population in that island. The literary arguments in favour of Cretan derivation for the Philistines are not satisfactory, while there is no monumental evidence to connect the Philistines with the Aryan nations of the West. The Keftiu were inhabitants of Phoenicia, according to the Decree of Canopus (238 B.C.), and the name *Pilistau* does not occur on the monument of Rameses III (1200 B.C.), which gives representations of the Aryan invaders of Palestine and Egypt. The word is actually *Pūrastau*, or *Pūlastau*, and, in type, dress and arms, this tribe resembles others in the same picture. It cannot be said therefore that the monumental evidence contradicts the Bible as regards the Philistines.

The discoveries in Crete seem to have led some students to overestimate the influence of the Aryan races on Syria in early times. The recent discoveries at Pterium point clearly to the existence in Syria, as early as the fifteenth century B.C., of two populations—the one Semitic, the other akin to Kassites and Akkadians. The Amorites (as is now very generally admitted) were Semitic, whereas the *Khar* were apparently non-Semitic, and akin to the Hittites. The Keftiu, represented in tombs near Abydos in Egypt, were probably the same as the Khar. Their art was certainly identical, and a bronze statuette from Latakia in Syria represents a people just like the Keftiu, who wear their black hair in long locks, or braids, on their shoulders. This way of dressing the hair is still sometimes found among Arabs, and occurs in the case of the Greco-Phoenician priest's statue from Cyprus, and in another from Amrît, close to Tortosa. The Aryans, in 1200 B.C., appeared in Syria as enemies of both Hittites and Amorites, and are represented as a fair people with blue eyes and light hair. Chantre, on the other hand, found figurines with braided hair in the Hittite ruins of Cappadocia. The Keftiu, it is true, are connected with "islanders," but this may refer to Cyprus and Arvad quite as well as to Crete. The so-called "Ægaean" pottery found at Troy, Mycenæ and Knossos, also resembles that discovered at Pterium. It is much more advanced than the incised "Amorite" pottery found at Lachish, and compared with the foreign pottery of the Hyksos age in Egypt. A number of indications combine in suggesting that the Knossos remains are considerably later than has been thought, and may date from the later age (eighth century B.C.), when, as we know, Greek rulers had established themselves side by side with the Phoenicians in Cyprus.

Ḳadesh, Ḳedeshah.—These two classes of "consecrated" persons, male and female, are often mentioned (Gen. xxxviii, 21; Deut. xxiii, 18; 1 Kings xiv, 24; xv, 12; xxii, 46; Job xxxvi, 14). The Ḳedeshah, as a temple woman—like those of India—was found not only among Canaanites, but in Babylon, Carthage, and Sicily, among Semitic peoples. The Laws of Hammurabi throw some light on the subject. It is not stated whether a Ḳedeshah was married, but she was consecrated to a deity (Law 181), and her father provided a dowry, which was hers for life, but inherited by her brothers. If no dowry was provided, she had a share in her father's property in the proportion of one-third of a son's share. She ranked as an inferior priestess. Probably the votaries of Ashtoreth at Paphos, and Daphne, and Aphek in Lebanon (down to the fourth century A.D.) belonged to this class. The Ḳadesh seems to answer to the *Nir-sega*, or "consecrated chief," of the same laws (187, 192), classed with such priestesses. They were allowed to adopt children, and had thus apparently none of their own. In Deuteronomy (xxiii, 17) both classes are forbidden among Hebrews. The gift given to a Ḳedeshah may not be brought to the Temple (verse 18). The word "dog" in this passage (Hebrew *keleb:* following the Septuagint) should probably be rendered "priest," and refers to a *Ḳadesh.* In ancient Arabic *Kaleb* meant a "priest," and on the Taylor cylinder (702 B.C.) the *Kalbi* appear to be "priests" according to Sennacherib's scribe. The Hebrew named Caleb thus more probably means a "priest" rather than a "dog."

Incense.—Though mentioned early (Ex. xxv, 6, etc.), incense has been thought, by Wellhausen and others, to have only been used in later times. It is notable therefore that Gudea—whom the Babylonians supposed to have lived about 2800 B.C.—specially mentions incense in his account of the consecration of his great temple at Zirgul in Chaldea. The use of incense in Egypt, as early as the fifteenth century B.C., was already known.

The Familiar Spirit (Lev. xx, 6; 1 Sam. xxviii, 3; Isaiah xxix, 4).—In this case the English again follows the Septuagint, and much mediaeval sorcery is based on the idea of a "ventriloquial" demon. The word *aub* has no appropriate Semitic derivation, and in Hebrew it only means a "bottle"—whence "bottle-imps" came to be invented. But it appears to be a loan word from Akkadian in both Canaanite and Assyrian. In Akkadian *ubi* is a charm; and thus the man or woman having a "familiar spirit" (*Baal-aub* or *Baalath-aub*) really means "master" (or "mistress") of the spell.

The Ordeal of Jealousy (Num. v, 14).—This institution has been supposed to belong to a late legislation, but it is remarkable that a cognate ordeal existed in the time of Hammurabi about 2100 B.C. in Babylonia. In one of his Laws (No. 131) it is directed that a wife of whom the husband is jealous is to return to her house after "swearing by the name of a god." If she was slandered by someone else (No. 132) she underwent the ordeal of plunging into the river.

Horses.—In the Pentateuch the horse appears to be used only in war (Ex. xv, 1; Deut. xx, 1, and probably Gen. xlix, 17), and war chariots were first used in Egypt about a century before the time of Moses, the Egyptian words for horse and chariot being borrowed from Semitic speech. As regards the "iron chariots" of Canaan (Judg. i, 19; iv., 3), we have Egyptian and Akkadian notices of chariots plated with metal, but in Gudea's great text (already noticed) a chariot is noticed as drawn by an ass, and in the Laws of Hammurabi the ass is often noticed, but the horse never is; while in Egypt, under the XIIth dynasty, only the ass was known. It is yet uncertain when horses were first ridden instead of being driven. We have an Assyrian picture of a horse soldier as early as 734 B.C., and another, of a man hunting lions on a horse, belongs to the seventh century B.C., while a mounted man appears on a Lycian bas-relief of the fifth century B.C. The Scythians rode horses

(Jer. vi, 23), and the home of the horse was in Armenia. A Hittite monument at Mer'ash represents a man holding a horse, and the Hittite may have been the first to use horses and chariots in war.

Landmarks (Deut. xix, 14).—The Hebrews were forbidden to remove ancient landmarks, and it is generally agreed that these probably resembled the Kassite landmark monuments, of which some twenty examples are now known, belonging to the twelfth and eleventh centuries B.C. The stone declared, in its inscription, the boundaries of the land to which it referred, and the name and family of the landowner. It is evident that such a record would be of great importance in connection with the year of Jubilee (Lev. xxv, 10) when the land was restored to its original owner.

Iron (Deut. viii, 9; Num. xxxi, 22; 1 Sam. xvii, 7).—The notice of iron in the Pentateuch has sometimes been regarded as a sign of late date, but iron implements are found in Egypt as early as the time of the XIIth dynasty. The Akkadians knew iron, and iron knives occur at Tell Loh, probably as early as 2800 B.C. In Egypt it was known by its Semitic name in the fourteenth century B.C. In Palestine it appears to have been still used only for small weapons—such as Goliath's spear-head—even in David's time. The Lebanon produced iron, but the principal supply seems to have come from the mines of Asia Minor, the Chalybi being famous as iron miners in later times. At Lachish iron appears to occur perhaps as early as 1000 B.C.

Divorce (Deut. xxiv, 1).—We are not told what was to be written in the "bill of divorcement" given by a Hebrew to his wife. The Laws of Hammurabi probably illustrate this point (Nos. 137–140). If the wife had children, the dowry which she brought her husband was given to her, and when she had brought up her children she could marry again as she chose, receiving a "son's portion" of her first husband's estate on his death. If she had no children she had immediate possession of the *Tirkhatu*, or "reserve fund" paid to her father by the husband before marriage, as well as of her own dowry. If no such funds were available the husband paid over to her a *manah* of silver (about £8), or a third of this sum if he was a poor man of the lower classes. These arrangements were no doubt made valid, as in other cases, by a written tablet signed by witnesses; and, since in many respects Hebrew law and custom was the same as in Babylonia, it is probable that the *gett*, or "bill of divorcement," was a document of this nature. Polygamy, among Hebrews and Babylonians alike, appears to have been strictly limited, and a second wife was only allowed when the first had no children, or (Law No. 141) when she neglected her husband who still refused to divorce her. Divorce was not due to adultery, since that was punished by death.

Book of Joshua.—The very interesting discovery of a Hebrew book of Joshua among the Samaritans at Shechem, in May 1907, is described by Dr. M. Gaster in the *Journal of the Royal Asiatic Society* (July 1908, pp. 795–809). It appears that the Arabic version (published by Juynboll in 1848), which is discussed in my paper on "Samaritan Topography" (*Memoirs*, vol. "Special Papers," 1881, pp. 216–231), is a paraphrase of the Hebrew version, with a later addition treating of Samaritan history after the Captivity, and including legends of Alexander the Great, Baba the high priest, and the Romans. The Hebrew version stops at Chap. xxxix of the Arabic, which has fifty chapters. It includes, however, the legends about Joshua which were known from the Arabic. Some portions of the Hebrew follow almost verbatim the Massoretic text of the Bible "Book of Joshua." It is possible therefore that this work may have been composed in the seventh century A.D. at earliest —a time when the Samaritans appear to have been very prosperous under the first Arab khalifs of Damascus. It was already known that, about this time, the Samaritans borrowed legends from the Jews, which are to be found in the Babylonian Talmud. The new text is, however, also said to include details mentioned by Josephus which are not found in the Bible.

Samson's Friend (Judg. xiv, 20; xv, 2).—We are told that Samson's Philistine bride was given to his companion. This was probably regarded as illegal, since Hammurabi's laws lay down that if a man has paid *Tirkhatu*, or "bride price," as it is often called, and his friend succeeds in breaking off the marriage, the intended wife is not to be allowed to marry the friend in question.

Widows (Ruth i, 8).—In this passage we find one widow returning to her own people, and the other (Ruth) abiding with her husband's family. From the Babylonian Laws (Nos. 171–173, 177) it appears that the widow without children had freedom of choice. She could remain in her husband's house, enjoying the use of her dowry (*sheriktu*), and of any gift (*nudunnu*) made by her husband to her, and confirmed by a tablet. Even if she had children she could marry whom she chose by surrendering the *nudunnu*.

Burning the Dead.—There is no doubt that the Hebrew custom —like the Babylonian—was burial, not cremation. Both nations regarded it as a great misfortune not to be buried (*see* Eccles. vi, 3), and the burning of a corpse was regarded with horror (Amos ii, 1). Saul and Jonathan were burned under exceptional circumstances, but the bones were preserved (1 Sam. xxxi, 12). The "burnings" mentioned in other passages (2 Chron. xxi, 19; Jer. xxxiv, 5) do not refer to cremation, but to the burning of objects at the tomb. The Jews still burn shawls and other objects, with incense, at the tomb of Joseph in Shechem, and of Simeon bar Yokhai at Meirûn in Galilee. Sir W. M. Ramsay discovered, in Phrygia, a text of Asbolus the younger, who left 3,000 denarii for the customary "burning of *Papoi*." He belonged to the Jewish guild of Porphurataphoi, who observed the feast of unleavened bread in Phrygia. It is not known what *Papoi* means, though it might be connected with the Greek *Papai*, an exclamation of grief. We have on the other hand not only the discovery of burnt bodies of children in pottery urns, at Gezer and Taanach, but a similar case at Susa in Persia, where the charred body of a grown person has been found in a pottery urn coffin. In these cases the urn may have been baked after the body was placed in it, and the charred skeleton was thus preserved. Possibly this method was adopted in the case of Saul and Jonathan.

Bar.—This Aramaic word, instead of the Hebrew *ben*, "son," occurs as early as the time of David in the dialect of Gilead (Barzillai, 2 Sam. xvii, 27, etc.), and the Moabite stone shows us that the dialect beyond Jordan, as early as 900 B.C., had considerable affinities to the Aramaic found in North Syria as early, at least, as 800 B.C. But with regard to the words "Kiss the Son" (*bar*) in the Psalm (ii, 12), it seems hardly probable that the English version is correct—though following the Septuagint—because the Hebrew *ben* for "son" occurs in another verse (7) of the same Psalm. Probably the meaning is really "ground" (Heb. *bar*), still used in Arabic for bare ground, and connected with *barriya*, "desert." On the black obelisk of Shalmaneser II we see the envoy of Jehu (about 850 B.C.) kissing the ground before the Assyrian conqueror; and the reading "kiss the ground lest he be angry" seems natural. I have not seen this explanation suggested elsewhere.

Bow of Steel (2 Sam. xxii, 35) is more correctly to be rendered "of bronze." A bow of bronze, 2 feet long, was discovered by the French at Susa.

Mules (1 Kings i, 33) are never mentioned in the Pentateuch. The word in Genesis (xxxvi, 24) is correctly rendered "hot springs" in the revised version. Mules first appear in the latter days of David. They are represented as baggage animals on an Assyrian bas-relief of the seventh century B.C.

Almug or *Algum trees* (1 Kings x, 11; 2 Chron. ix, 10).—The suggestion that sandal wood is intended is rendered very doubtful by the fact that algum trees are also noticed (2 Chron. ii, 8) as coming "out of Lebanon." The meaning of the word is unknown, but the first syllable *Al* has often been supposed to mean a "tree." If the original documents used by the Hebrew historians were written in Cuneiform, the word may have been represented by the signs *GIZ-KU* for "precious wood," which in Semitic speech could be read either *al-mugu* or *al-gemu*, since the sign KU had both these sounds in Assyrian. In early Babylonian texts *GIZ-DAN*, or "strong wood," is often mentioned among precious materials. The general term "precious wood" might thus apply to the products of Arabia and of Lebanon alike.

Dagon (1 Chron. x, 10; *see* 1 Sam. v, 4).—It is often denied that this name applies to the Babylonian and Phoenician deity represented as a merman, with the head and body of a bearded man, and the tail of a fish; because in Semitic speech *dagon* signifies "corn." This etymology, according to Eusebius (*Praep. Evan.* i, 10), was given by the Phoenician Sanchoniathon. It is, however, recognised that Dagon is the same god called *Da-gan* in the Akkadian chronicle of the Ist dynasty of Babylon; and in Akkadian *Da* signifies "the upper part of a man," while *gan* may be compared with the Turkish *ḳān* for a "large fish." Dagon would thus be the same as Oannes (*u-khana*, "lord of the fish"), a form of the sea god Ea, who—according to the Babylonian legend given by Berosus—was a man with fish tail. He is represented, not only on Assyrian bas-reliefs, but on a seal found near Ashdod in 1875. When the statue of Dagon was broken only the "fishy part" (*dagon*) was left. In the Laws of Ammurabi Dagon is invoked as the deity of regions near the Euphrates, apparently as a water god. He also had a temple at Susa in the same age.

Sanballat.—The question whether Nehemiah should be supposed to have ruled Jerusalem under Artaxerxes II, rather than under Artaxerxes I, appears to be now definitely settled by the discovery of Aramaic papyri at Elephantine in Upper Egypt. Here we learn that Egyptian Jews wrote to the sons of Sanballat in the seventeenth year of Darius Nothos (408–7 B.C.), which would indicate that their father lived under Artaxerxes I. The son's names were Delaya and Shelemya, and Sanballat is spoken of as "Governor of Samaria." There seems, however, no reason to suppose that he was a Persian. His name suggests the Babylonian *Sin-ballaṭ*, "the moon god has caused life."

Shegal (Psalm xlv, 9; Dan. v, 2, 3, 23).—This peculiar word for a foreign queen appears to have no appropriate Semitic derivation. It may perhaps have been a term borrowed from the Akkadian, in which tongue *sha* means "a bride," and *gal* is "great."

Sarsechim (Jer. xxxix, 3).—This word is a plural, and appears to be a title applying to two Babylonians, said to have been "princes of the king of Babylon." They were named Nergal-Sharezer and Samgar-Nebo. The latter was a *Rab-mugu*, or "chief counsellor," and the former was probably *not* a Rab-saris (or "chief eunuch"), this title having got in by a clerical error from verse 13, where it applies to another person—Nebushashban. It may be suggested that *Sarsech* represents a loan word from Akkadian, namely, *Sar-sak*, or "king's son," which agrees with their being princes.

NOTES ON THE GEOGRAPHY OF PALESTINE.

By the Rev. Caleb Hauser, M.A.

I. A statement of Rules governing the changes which liquids and semi-vowels sometimes undergo may serve as an introduction to several identifications to be proposed below:—

Rule 1. The liquids *m*, *n*, *l*, and *r*, as *homogeneous* sounds, frequently interchange—most frequently in the degree of nearest relationship, *viz.*, the *m* and *n*, the *n* and *l*, the *l* and *r*.

Rule 2. The liquids may become *homorganic mutes*, viz.:

(*a*) The labial *m* changes to *b*.
(*b*) The linguadental *n* changes to *d*.

(*c*) The linguadental *l* changes to *d*, as in Arbela = *Irbid.*

(*d*) The *r*, lingual, and about halfway between dental and guttural, changes to *d*. The change to the guttural *ghain* also would follow according to phonetic laws.

Rule 3. The liquid *l* may change to the semi-vowel *y*, which is a related sound (*cp.* the French *l mouillé* in words like *bataillon*, vulgarly pronounced *batayon*), as in Bealoth = *Beiyûd* (*Q.S.*, 1906, p. 218).

Rule 4. The semi-vowels may become vowels or consonants, *viz.* :

(*a*) The *w* (*v*) changes to *u* or *o*.

(*b*) The *y* (*j*) changes to *i*.

(*c*) The *w* changes to the related consonant (labial) *b*.

(*d*) The *y* changes to the related consonant *j* (Yetur = *Jedur*).

II. *Minnith* (מנית) ΜΕΝΕΙΘ, seems to be the original Septuagint reading. Compare the Vulgate *Mennith.* Josephus, in better Greek, has ΜΑΝΙΑΘΗC. Eusebius locates **Μαανιθ** four R. miles from Heshbon, on the road to Philadelphia. Just about such a distance north of *Hesbân*, on the road to '*Ammân*, the maps of the Fund have *Kh. Beddih*, which, if we apply Rule 2 *supra*, in its subdivisions (*a*) and (*b*), gives us the name Minnith, or Mennith (LXX and Vulgate). Minnith was on the south-western border of ancient Ammonite territory (Judges xi, 33).

III. *Abel-Shittim*, in the Araboth Moab by Jordan (Numbers xxxiii, 49), is generally identified with *Kh. el-Kefrein.* It is the Abila of Josephus (*Ant.* IV, 8, 1), which was situated at a distance of sixty *stadia* from the Jordan (*Ant.* V, 1, 1). From a passage in the *Wars of the Jews* we may infer that Abila was north of Julias, or Livias. Placidus, having defeated the Jews (evidently at the fords), fell violently upon the smaller cities and villages in those parts—"he took Abila, Julias, and Bezemoth (*i.e.*, Beth-Jesimoth), and all those that lay as far as the lake Asphaltites" (*B.J.* IV, 7, 6). Jerome, in his commentary on Joel, locates Abila six R. miles north from Livias. *Kh. el-Kefrein* is less than that distance from *Tell er-Râmeh*, the site of Livias. At the required distance are the *Teleilât el-Beid*, preserving in a corrupt form the name Abila, the *l* having become *d* (Rule 2 (*c*), *supra*). The ruins, however, as represented on the map, seem insignificant as compared with Tell er-Râmeh and Kh. Sûeimeh. The *παράκειται τῷ ὄρει Φωγώρ* of Eusebius seems to be a rather loose statement, and must not be pressed.

IV. *Aroer* (Josh. xiii, 25) was situated on the eastern margin of the territory designated "half the land of the children of Ammon" (*loc. cit.*), and therefore cannot have been east of Rabbath Ammon (cp. *Ency. Biblica*, col. 317). The Hebrew על־פני here occurs in the original or root-meaning of "facing," as the context clearly shows. In Judges xi, 33, Aroer appears to be regarded as a central point, from which the defeat of the Ammonites extended to Minnith on the one hand, and to Abel Cheramim, at el-Kureinein, on the other. Joab taking a census of Israel under David, first encamped by Aroer, on the right side of the city that is in the midst of the river of Gad,[1] and towards Jazer (2 Sam. xxiv, 5). In perfect agreement with these notices, we find Aroer in Haddâdeh,[2] an important ruin in the immediate vicinity of 'Ammân. The change from *r* to *d* (twice) is assumed in accordance with Rule 2 (*d*), *supra.*

V. *Jokdeam* was one of a group of cities allotted to Judah, most of which are known to have been situated along the border of the mountains of Judah: Maon, Carmel, Ziph, Juttah, and Zanoah towards the southern edge, Gibeah and Timnah in the extreme north. It is not unreasonable to search for at least one of the cities of this group along the north-eastern border beyond Cain. Of the two remaining, Jezreel and Jokdeam, the latter was probably so situated. About 3½ miles north-east from Jebel Fureidîs we find the ruins of *Jokhdhûm*, preserving the name but slightly changed, if we may here apply Rule 4 *d*, *supra.* After this group one of six cities enclosed within it is named: Halhul, Beth Zur, Gedor, Maarath, Beth Anoth, and Eltekon (Josh. xv, 55–59).

VI. *Mizpah of Moab.* It does not seem probable that David would have taken his parents far into the interior of the land of Moab; any place east of Jordan (not too remote from Heshbon and as near Bethlehem as circumstances would permit) will answer the purpose of such a place of refuge (1 Sam. xxii, 3). We may, therefore, identify Mizpah with Matâba, west of Heshbon, in Wâdy Hesbân. The Arabic Matâba seems to be a survival of the Greek **Μασσηφά** (B.A.L. and Eusebius) or of the Hebrew Maṣṣebah. The change from *s* to *t* is quite frequent: that from Hebrew *ṣ* to *t* also possible. Matâba was evidently the site of an ancient Maṣṣebah; for there is a stone circle here, and cromlechs abound along the slopes of these mountains of northern Moab.

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[1] If it were permissible to read הערים (plur.) instead of העיר (sing.), the designated cities would seem to be those situated between the upper forks of the Jabbok, or river of Gad, in the territory elsewhere described as "half the land of the children of Ammon." Joab's Aroer encampment, at the right-hand side of these cities, and towards Jazer, would then have been along the road east of *Kh. Sâr* on the plateau west of *'Ammân.*

[2] This identification may at first seem precarious, but other instances of *r* becoming *d* may be adduced. For instance, the name *ed-Debbeh,* occurring south of the Dead Sea, may be a corrupt survival of the Hebrew Aḳrabbim, the *ḳ* having become *d* in the article, by an assimilation to the *d* of Debbeh, which represents the *r* of Aḳrabbim. So also the Seil Haditheh, the lower course of Wâdy Kerah, seems to be an ancient river of Ḥarosheth; Jebel Haditheh, near Kerak, a Mt. Ḥarosheth. Kerak was Kir Ḥarosheth. Compare, however, on emendation of the text, *Ency. Biblica*, col. 2676: חרשׁת for חרשת. Ginsburg's הרשׁת is adopted in the above.

VII. *Arubboth* (2 Kings iv, 10).—Cod. A has ΑΡΑΒΩΘ, Araboth; L. ΒΗΡΒΗΘ, from בארבית, originally בארבות, "in Araboth"; B. transposes L.'s ΒΗΡΒΗΘ, "well of a place," and offers ΒΗΘΒΗΡ, "place of a well." Araboth was the seat of Ben Hesed, the third of Solomon's twelve prefects, whose prefecture comprised, by a fair estimate, the territory of Manasseh; the remaining prefectures comprise all the land north of Judah, excepting Manasseh: Ephraim, Dan, Asher south of Carmel, southern (or Canaanite) Issachar, Naphthali, Asher north of Carmel (? Zebulon included), northern Issachar, Benjamin. The land of Hepher, a part of Ben Hesed's prefecture, was in south central Manassah. In Joshua xii, 17, Hepher is named as a Canaanite city between Tappuah, situated on Ephraim's northern boundary, and Aphek of Mount Gilboa. Presumably Araboth was therefore farther north, and we need not hesitate to identify it with 'Arrâbeh, an important village south of the Sahel 'Arrâbeh. From this enclosed plain the ancient city may have received its name.

VIII. *Socoh.* We may question the validity of the arguments for a southern Socoh as set forth in *Ency. Biblica.*, col. 533. Judah may well have been without a prefect. We have found Ben Hesed's prefecture to comprise all Manasseh. Alongside the other two great centres, Araboth and Hepher, this Socoh would seem to have been situated in one of the remaining parts of Manassah's territory. Now about 11 miles south-west of 'Arrâbeh we find on the maps the village of *Shuweiḳeh*, which stands on an ancient site, a Suḳa being named here in the Egyptian lists of Thothmes III, as Prof. G. A. Smith, in *Ency. Biblica*, col. 192, observes. It follows Apuḳn (Aphek) and precedes Yḥm, which was probably situated at *Yemma.* "Suḳa is doubtless the present Shuweiḳeh, 2 miles farther south."

IX. *Eben Ezer.*—The identification of Eben Ezer with *Deir Abân*, east of *'Ain Shems*, seems somewhat precarious. A shifting of the scene of action in 1 Sam. vii, 6–12, from Mizpah near Gibeon to a place as far south as Deir Abân would seem improbable; and as the great road from Lydda to Jerusalem strikes the mountains near Mizpah, the Philistine lords going up to surprise the Israelites assembled at that place would hardly have chosen the more circuitous southern route. Beside the direct northern road, near Kuryet el-'Enab, at no great distance from the probable site of Mizpah and on the brow of the mountains overlooking the Shephelah, is *Deir el-'Azar*, in which we may recognize an Eben Ezer. In conclusion, it may be urged against Col. Conder's Eben Ezer, that the natural features of the country between Deir Abân and Beled el-Fôka (the Aphek of the southern combination) present an appearance that is fatal to the supposition that two hostile armies, Israelitish and Philistine, as in 1 Sam. iv, 1, should have encamped at these places respectively. "Beside" *Deir el-'Azar*, however, the camp of the Israelites guarding the road, would have been in such a position as to compel the Philistines to encamp near the ascent below. Compare Note XI.

X. *Aphek*, where the Philistines encamped while the Israelites were stationed at Eben Ezer (1 Sam. iv, 1), was, as the maps would seem to prove, below and over against Eben Ezer, *i.e.*, at *Kh. Merj el-Fikieh*. This identification is not new, Col. Conder having previously suggested it. The commentators were correct in assuming that the position of Eben Ezer, and therefore of Aphek, is fixed somewhere near Mizpah by 1 Sam. vii, 12. The opinion that this Aphek and the Aphek of 1 Sam. xxix, 1, were the same, proves erroneous. The Aphek of Kings may or may not have been situated in the Plain of Sharon. Certain it is from Egyptian records and from Josephus that there was an Aphek in the Plain of Sharon (*Ency. Biblica*, col. 192). Compare the note on Shen below.

XI. *Shen* (הַשֵּׁן, "tooth," "tooth of a rock or mountain").—The Greek translators (τῆς παλαιᾶς, B.A.L.) seem to have read ישׁנה, Jeshanah. But the identification with *Deir Yasîn*, 1½ miles north of 'Ain Kârim (*Ency. Biblica*, col. 551) must fall, if, as we are convinced, the Philistines approached Mizpah from the west. 'Ain esh-Shâmiyeh, south of Wâdy 'Aly, and opposite Kh. Merj el-Fikieh (Aphek) is in a suitable location. Shâmiyeh, if we apply Rule 1, *supra*, corresponds to either Shen or Jeshanah, as initial *J*, or *Y*, is quite frequently dropped in the Arabic form of ancient names. But the descriptive name השׁן, "the tooth," applied to the long and lofty projecting ridge south of Wâdy 'Aly, would seem to be quite appropriate. Eben Ezer at Deir el-'Azar is thus shown to have been situated between Mizpah and Shen, as required (1 Sam. vii, 12).

XII. *Beth Car.*—It is hazardous to identify this place—the extent of the Israelite pursuit of the Philistines (1 Sam. vii, 11)—with 'Ain Kârim, since 'Ain Kârim is not near enough to the Philistine border. And it is rash to say that the name Beth Car is self-evidently corrupt (*Ency. Biblica*, col. 551). The site of the place is evidently near Eben Ezer, where Samuel set up a stone as a trophy in commemoration of the rout and pursuit (1 Sam. vii, 12). Now within 4 miles from Deir el-'Azar the maps of the P.E. Fund have a *Kh. Kheir*. Here then was Beth Car: and as Beth Car was thus situated on a lofty spur overlooking the battlefield, the expression "under Beth Car" becomes plain.

Corrections and additions.—Misprints in previous papers by the present writer require no correction here, except in a few cases, mostly references; viz., *Q.S.*, 1906, p. 145, in the first line read *Areopolis* for *Acropolis*; footnote j, page 303, should read *Capitolias of the Greek Nott.* (also written Capitolissa); p. 305, in the twenty-eighth line *Ant.* XIII, 33, should be *Ant.* XIII, 13, 3; *Q.S.*, 1907, p. 284, in the eighth line of the note on

Mahanaim, the 38 should be 39; p. 287, in the twentieth line, Josh. x, 16, should be Josh. xi, 16; p. 289, in the twentieth line, Γεδεά should be Γεθεά; *Q.S.*, 1908, p. 61, Phantia in the thirty-first line should be Rhantia; p. 63, *Dion* in the twenty-fifth line should be *Divn.*

A few other corrections and additional remarks seem desirable: *Q.S.*, 1906, p. 143, in the fifth line of Note I, read "seven R. miles" instead of "six miles"; p. 143, at the end of Note II the sentence beginning: "From the words of Mesha," belongs to Note III, and should be inserted after "Mâdeba" in the second line of page 144. On the same page in Note IV substitute: "which is Dibon," for "which seems to be Diblathaim or perhaps Dibon."—On the identification of Jahzah (*ibid.*, Note IV) with *Rujm el-Jâzel* compare Rule 4 (*d*), *supra.* The words: "received up into Jordan" (p. 145, Note VII) are Jerome's; those of Eusebius are to the same effect. The parenthetical remark "(dated A.D. 534)," p. 219, in the last line but one, is inaccurate, Jerusalem being ranked as a patriarchate in that year; yet the names "Lyza" and "Ason" may be, as in the original list, drawn up at the time.—Footnote b, page 302, seems to require correction. The identification of Maïuma and Anthedon in the MS. may be an error. According to Buhl (*Geographie*, p. 190), Gatt has recovered the name Tâdâ (Anthedon) 25 minutes north of the port of Gaza, el-Mineh = Maïuma (? Minois).—Before "Maximinianopolis of the Greek lists" (footnote g, p. 303), insert "takes the place of."—*Q.S.*, 1908, p. 60, in the third line of the note on Nebaloth, read "before" for "between." The proposed identifications of some of the ecclesiastical towns and cities (*Q.S.*, 1907, pp. 43 *sqq.*) require a rediscussion, which must be reserved for a special note on a later occasion.

THE CULT OF BAAL AND ASTARTE IN ENGLAND.

By STANLEY A. COOK, M.A.

EVIDENCE for the worship of the great goddess Ashtôreth, or rather Astarte, in Palestine and Syria has been published in these pages from time to time; it may perhaps be new to some readers of the *Quarterly Statement*—as it certainly was to me—that a few unmistakable traces of this cult are actually to be found in our own country. Needless to say, I do not refer to the many ingenious speculations concerning Phoenician traders in Cornwall, or to the fantastic Hebrew etymologies wherewith the most innocent of English names have occasionally been tortured. The evidence in question has nothing to do with these, and, though doubtless familiar to British antiquarians, does not seem to be so well known as it deserves. It was on the occasion of a recent visit to the Museum, Tullie House, Carlisle, that I was struck by the unusual ornamentation on one of the Roman stones there exhibited. Prof. F. J. Haverfield gives the following description of it in the official catalogue :—[1]

> "No. 22. Altar of cream-coloured sandstone, found about 1700 at Corchester, the Roman settlement near Corbridge [between Hexham and Newcastle], three miles south of the Wall. It measures 49 inches in height and 20 inches in width : on the left side is a jug, on the right a patera, on the front a Greek inscription making a hexameter verse :
>
> *Ἀστάρτης βωμόν μ' ἐσορᾶς Ποῦλχέρ μ' ἀνέθηκεν*
>
> 'Thou seest me, an altar of Astarte : Pulcher set me up.'
>
> "Some years later another Greek inscription, set up to Heracles Tyrius, was found at Corchester ; it is now in the British Museum."

This altar belonged to the "Netherby" collection (No. 1), formed by the late Dr. Graham, and for an account of its vicissitudes, together with full bibliographical information, reference may be made to the *Lapidarium Septentrionale* (published by the Society of Antiquaries of Newcastle : London, 1875), No. 637. The inscription (for which see also Boeckh, *Corp. Inscr. Graec.*, III, No. 6807) explains itself and calls for no comment. On the other hand, it may be remarked that the jug, or *oenochoe*, with its very graceful lines and high neck, appears to me to differ somewhat from the ordinary Roman-British ware. The patera is, I believe, really a mirror ; the illustration in *Lap. Sept.* will allow others to test this opinion. The mirror is elsewhere associated with females, perhaps goddesses of the Astarte type[2] (*cf.* also above, p. 16).

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[1] Reprinted from the *Transactions* of the Cumberland and Westmoreland Antiquarian and Archaeological Society, Vol. XV (1899).

[2] Yet it must be pointed out that the patera (?) and jug recur on an altar to Juppiter (Carlisle Museum, No. 7 ; *cp.* No. 80, where a jug and snake are on one side, a patera and knife on the other.)

As regards the second Greek inscription from Corchester, to which Prof. Haverfield refers, this also forms a hexameter line:

ΗΡΑΚΛῈΙ ΤΥΡΙω ΔΙΟΔωΡΑ ΑΡΧΙΕΡΕΙΑ

"To the Tyrian Heracles, Diodora the archpriestess."

This stone is ornamented on the one side with a garland and on the other with the head of an ox and a sacrificial knife (see *Lap. Sept.*, No. 636; Boeckh, No. 6806).[1]

It is difficult, at first sight, to determine under what circumstances the worship of Astarte and this Baal of Tyre reached our country. It is well known that under Roman influence the cult of Mithra spread throughout the Roman Empire as far west as England, and, when we recollect the popularity of Eastern cults in Rome, it does not seem improbable that the same indirect influence accounts for the evidence from Corchester.[2] The alternative suggestion is that among the Roman soldiers at Corchester were foreign mercenaries of veritable Semitic origin. This is not inconceivable, or improbable. It is very noteworthy that at a more westerly portion of the Wall, at Carvoran (the Roman Magna) near Greenhead, other traces of Semitic cults have been brought to light. Here was found an altar, apparently inscribed to the Heliopolitan Juppiter (*Lap. Sept.*, No. 296). More remarkable is a tablet with ten lines of Latin Iambic verse (*ib.*, No. 306), where Marcus Caecilius Donatianus does homage to Ceres, who, amid various attributes and identifications, is associated with the Virgo of the Zodiac and the "Syrian goddess." Some light is thrown upon this by an altar found near Magna (No. 303, now at Trinity College, Cambridge), which was erected by the first cohort of the "Hamians" to the Syrian goddess. The inscription is of interest on account of the symbol or sign at the end of the first line:

DEAE SVRI +
AE etc.

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[1] Both stones are reproduced by the Rev. J. C. Bruce, *The Roman Wall* (London, 1867), p. 340; *cp.* also A. Hübner, *Inscr. Brit. Lat.* (Berlin, 1873), p. 97.

[2] Thus, through the Romans themselves, we may no doubt explain the trace of the cult of Juppiter Serapis (*Lap. Sept.*, No. 745). It is, perhaps, unnecessary to remark that in the dedications *Deo* (or *Marti*) *Belatucadro* (and the like) we have a local deity and not some compound of Baal (*see* Bruce, *op. cit.*, pp. 247, 394).

To this we may add *Lap. Sept.*, No. 304, where the inscription DEE HAMMI SABI E (*deae hammiae*[?] *Sabi*[*nus*] *fecit*) may suggest the patron goddess of the "Hamians." From other inscribed Roman stones it seems that the "Hamians" were archers; they are mentioned among the soldiers employed by Hadrian at the building of the Wall, about 124 A.D. (*op. cit.*, p. 8), and about a dozen years later reference is made to the first cohort *Hamiorum Sagittar*[*um*] (No. 301).

It may be that among the sculptured stones discovered at Carvoran more evidence may be found. Fifteen of the most interesting specimens are said to be in the Museum at Newcastle; others, I understand, are in private possession. At all events, at Chesters, not very far from Corbridge, were found the remains of a draped statue of a female standing on some animal, highly suggestive of a goddess of the Astarte type (*see* Bruce, *op. cit.*, p. 162 *sq.*).

The identity of these "Hamians" is scarcely doubtful, and it is probably certain that the view which derives the name from Hamath in Syria is correct. Some independent support for this may be claimed in the fact that the near-lying Ituraea was the home of those famous archers who are frequently mentioned by Latin writers and by them are associated with Arabs and Syrians. The renowned Ituraean bowmen were employed by Caesar in the African war, and they formed the bodyguard of Mark Antony.[1] It is true they do not appear to be mentioned in the British Roman inscriptions, nevertheless there is sufficient evidence for the assumption that the "Hamians" of Magna, in the first half of the second century A.D., were archers of a stock closely related to the more familiar *Ituraei*. That they should have cherished their native cult so far from home is, of course, no matter for surprise; that they could have left traces of it in several places is not unlikely when one perceives that the first cohort has also left an inscription at Kilsyth in Scotland (Hübner, No. 1110.)

Circumstances oblige me to confine myself to the barest summary of such data as I have been able to come across—thanks to the courtesy of the Principal Librarian at Tullie House—and I leave it for others to throw more light upon the subject. In any case it is distinctly novel and unexpected to encounter in one's own country, near the borders of England and Scotland, the material remains of a cult practised eighteen hundred years ago, which one is more accustomed to associate with the Ancient East, and the pedestrian who visits the sites where the followers of Astarte and the Baal of Tyre once maintained the worship of their deities will be amply repaid by the splendid views which delight the eye and stir the imagination.

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[1] *See* further, Hastings, *Dict. Bible*, Vol. II, p. 521; *Ency. Bib.*, cols. 2213 *sq.*

CARLISLE,
15*th September.*

THE OLD HEBREW ALPHABET AND THE GEZER TABLET.

By STANLEY A. COOK, M.A.

THE Hebrew tablet which Mr. Macalister had the good fortune to unearth at Gezer has, as was only to be expected, aroused the keenest interest.[1] Palestine has provided but few specimens of its ancient writing, and with the exception of the famous Siloam inscription and the Moabite stone, Hebrew palaeography has to rely upon the numerous small objects—seals, gems, pottery stamps, weights—which continue to accumulate slowly. Even old funereal inscriptions are as yet unknown.[2] The more welcome, therefore, is this little fragment of limestone with the interesting questions it has raised. That of its date is not the least important. This is a problem which cannot be solved by its contents. It rests upon a careful comparison of the script with similar scripts which can be approximately dated, upon a study of the evolution of the characters, and upon a comprehensive survey of all the evidence which the problem involves. The Gezer tablet is undoubtedly old. According to Prof. Lidzbarski, "we have, perhaps, the oldest Hebrew inscription, at all events, one of the oldest of the Semitic inscriptions" (p. 26).

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[1] *See* Mr. Macalister, *Q.S.*, 1909, pp. 16 *sq.*, 88 *sqq.*; Prof. Lidzbarski, pp. 26–29, 194 *sq.*; Prof. G. B. Gray, pp. 30–33, 189–193; Mr. E. J. Pilcher, p. 33 *sq.*; Prof. Ronzevalle, pp. 107–112; Dr. Daiches, pp. 113–118; Prof. Dalman, p. 118 *sq.*; also Prof. Vincent, *Revue Biblique*, 1909, pp. 243–269, 493 *sq.*; Prof. Marti, *Zeit. f. Alttest. Wissens.*, 1909, pp. 222–229. (*Q.S.*, 1909, pp. 26–34, with the two photographs of the tablet, have since been printed separately.)

[2] *See* the remarks of Prof. Vincent, *Canaan d'après l'Exploration Récente* (1907), p. 241 *sq.*

Prof. Gray would assign it to the eighth century (p. 32 *sq.*), rather than a couple of centuries later (p. 193). Prof. Ronzevalle accepts the ninth or eighth century (p. 112). A slightly later date is favoured by Mr. Pilcher (p. 33), and is more explicitly proposed by Prof. Vincent (*Rev. Bibl.*, 1909, p. 266 *sq.*). As for myself, "I have always been inclined to a date somewhere about the Exile" (p. 233). In my efforts to form a less vague estimate I have found myself constantly hampered by a number of side-issues upon which the date of the tablet really depends. At every step it has seemed to me that the problem involves others which are still *sub judice*. On the other hand, in investigating the problem it has seemed that there is sufficient material to allow us to simplify these side-issues, and that these will give us a just idea of the place of the Gezer tablet in Hebrew epigraphy.

The script of the tablet (henceforth referred to as G in this article) agrees generally with the script of old North Semitic texts. These comprise (1) The Moabite stone (referred to as M, date from 850 B.C.); (2) Five inscriptions from the extreme North of Syria, (*a*) that of Z-k-r, king of Hamath (about 800 B.C.), (*b*) three from Zenjirli (middle and latter half of eighth century), and (*c*) one from Hassan-bey-li about 8 miles to the west[1]; (3) The Phoenician Baal-Lebanon inscription (probably middle of eighth century)[2]; (4) Various small objects—weights and seals—which, on various grounds, are older than the sixth century; and finally (5) The Siloam inscription (S), almost unanimously assigned to about 700 B.C. Now a very interesting feature at once presents itself. To quote Prof. Bevan—"the fact that in the ninth century B.C. the shapes of the letters were almost identical in regions so far apart as Moab and [Zenjirli] does not favour the view that the alphabet had been for many centuries in common use, for, in that case, local types would have tended to diverge more widely, as is shown by the later history of Semitic writing."[3] We may find an explanation of the marked variations among the different geographical subdivisions of *later* Phoenician and Aramaic alphabets; but in those texts which certainly belong to about 850–700 B.C. (*e.g.* Nos. 1, 2 *a* and *b* above), the differences are so small that they do not presuppose any considerable interval between this date and their common ancestor. It is clear that if we can thus find one single North Semitic alphabet, several questions arise in connection with its relationship to the Greek and also to the South Semitic alphabets. The relationship is undeniable, and when we observe relatively later South Semitic scripts (Liḥyân, Thamûd, Ṣafâ), which are derived either from the older Minaean and Sabaean, or from collateral forms, and when the distinctive South Semitic scripts presuppose certain divergences of type, we have evidence which may be important in any investigation of the alphabet from which the North and South Semitic types were derived. Unfortunately it is still uncertain whether the South Semitic—which is very probably derived from the North Semitic—goes back even to the second millennium B.C., and it happens that those inscriptions which can be dated are comparatively modern. Thus, a bilingual seal has an Aramaean legend ascribed to the Persian period (*C.I.S.*, II., 96); a famous Minaean inscription is of the Ptolemaïc age, and quite recently we have had at Delos a South Semitic and Greek text which may be of the third or second century B.C.[1] The problem of the old Greek alphabet is also intricate, and it is further complicated by the linear signs, apparently of an alphabetical character, found on pottery and other objects of the second millennium in the Mediterranean coastlands. In fact, from old Greek, South and North Semitic alphabets we can accumulate a variety of forms of the several letters which must obviously be taken into account in considering the earliest history of the Hebrew alphabet.

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[1] (*c*) is probably Phoenician, and, as Prof. Sachau has observed, is on palaeographical grounds somewhat later than (*b*) (*Sitz. ber.* of Berlin Academy, 15 Feb., 1895). For the text *see* Prof. Winckler, *Altor. Forsch.*, I, 305 *sqq.*; and Prof. Clermont-Ganneau, *Études d'Archéol. Orient.* (1897), II, 77 *sqq.*

[2] Two characters (*z*, *t*) have suggested a date near the period when the Greeks borrowed the North Semitic alphabet (Lidzbarski, *Handbuch d. nordsemit. Epigraphik*, 1898, I, 176). But the text mentions the Sidonian king Hiram, not the contemporary of David, but probably that of Tiglath-Pileser IV, (738 B.C.); so W. Fr. von Landau, followed by Prof. Ed. Meyer (*Ency. Bib.*, col. 3753, n. 2), and Prof. G. A. Cooke (*Text-book of N. Semit. Inscr.*, 1903, p. 52 *sq.*).

[3] *Ency. Biblica*, art. "Writing," col. 5358.

It is obvious that the date of G cannot be tested by criteria which do not affect the Hebrew alphabet. No weight, therefore, can be laid upon the closed tops of *beth*, *'ain*, and *resh*, or the zig-zag *shin*; since these features survive upon Jewish coins and in Samaritan. It is well known that about the beginning of the Christian era the Jews were using the so-called "square" Hebrew (whence our modern printed types are derived), which really belongs to the *Aramaic* branch of the North Semitic alphabet. Gezer itself has furnished specimens in its boundary stones and a few ossuaries. But there is no doubt that in Jewish coins and in Samaritan we have descendants of the old Hebrew, which, with Moabite and Phoenician, belongs to what may be called the *Canaanite* branch.[2] The Talmud has preserved the fact that the Samaritans retained the "Hebrew" character in which the Law was originally given to Israel, whereas the Jews used the "Assyrian" (*i.e.*, Syrian or Aramaic). Moreover, Origen's statement that in accurate MSS. the Tetragrammaton was written in archaic letters has been unexpectedly confirmed by a fragment of Aquila's version of Kings, where the Name appears in a form which is recognizably old "Hebrew," and entirely distinct from the form in "square" Hebrew, which resembled *pipi* in uncial Greek (ΠΙΠΙ). This recalls the fact that Rabbi Akiba, who is said to have been Aquila's teacher, was a contemporary of Bar-Cochba, who issued coins stamped with the Old Hebrew character; in any case, it "tends rather to bring down the date to which the old Hebrew alphabet continued to be used."[1] The date of the introduction of the Aramaic script into Palestine is uncertain. It is found upon jar-handles of Jericho of—to judge from the palaeography—the fifth to third centuries B.C., and, in general, the evidence goes to show that the introduction can scarcely be earlier than the Persian period. At 'Arâk el-Emir, near Heshbon, ערביה was found inscribed in "square" Hebrew, and the circumstances suggest a date in the first half of the second century B.C. Here, the circular *'ain* would suggest a mixture of Aramaic and Hebrew influence, and a similar fusion may be recognized upon a seal which De Vogüé not unjustly regarded as Aramaic.[2] There are also some indications that the MSS. of the Old Testament were written in a "transitional" character, and in this connection the statements of Josephus (*Ant.*, XII, ii, 1, 4), and of the letter of Aristeas (§§ 30, 176) may be noticed.[3] But notwithstanding the increasing use of the Aramaic script, the Jewish coins—from the Maccabean age to Bar-Cochba's revolt (132–135 A.D.)—prove that the old character and the old language were at least intelligible. It was hardly the revival of an archaic alphabet which had long fallen out of use. The Samaritan alone proves that the old Hebrew script was never lost, for it is not derived from the coinage, and, in some respects, it diverges less from the earliest types. The coins, it is true, have some remarkably eccentric forms, but they also reveal several variants, and this, too, points away from the theory of an artificial resurrection of some antiquated alphabet. Either the Jews borrowed and debased the alphabet of contemporary Samaria, or the old type continued to have living representatives in both Judah and Samaria, from the second century B.C. The latter is the only probable view, and there is some evidence for the presence of a more or less contemporary script which differs from that on the coins and the (later) Samaritan inscriptions.[4]

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[1] *See* especially, *Rev. Bibl.*, 1909, p. 486 *sq.*

[2] *See* especially, de Vogüé, *Mélanges d'Archéol. Orient.* (1868), pp. 154 *sqq.*, and, most recently, J. A. Montgomery, *The Samaritans* (1907), pp. 270 *sqq.*

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[1] Prof. F. C. Burkitt, in his edition of the fragment (1897), p. 16.

[2] Instead of ערביה, the old reading, טוביה, has been confirmed recently by Littmann (*see* Clermont-Ganneau, *Recueil d'Archéol. Orient.*, VII, 217). For the seal *see* Vogüé, *op. cit.*, p. 135 (No. 37); M. A. Levy, *Siegel u. Gemmen* (1869), p. 37. It is inscribed סריה בן בנסמרנר, with open ר, a unique ה, and a spelling of the name Seraiah which points to Aramaean influence.

[3] *See* further, Prof. Driver, *Samuel*, p. lxv *sq.* (The seal quoted in n. 2 above is reproduced *ib.* p. xii.)

[4] The "Samaritan" jar-handle (*Q.S.*, 1899, p. 326) is more probably old Hebrew of the Hasmonean type (Lidzbarski, *Ephemeris für semit. Epigraphik*, I, 55). The inscription from Amwâs (between Joppa and

The Jewish coins show no essential development during their period, and from them, and from the earliest Samaritan, we can gain a fair idea of the last stages in the history of Palestinian or Hebrew epigraphy.[1] Now, it has been the practice of recent Hebrew epigraphy to rely too much upon the Moabite stone of the ninth century, and the Siloam inscription ascribed to about 700 B.C., and to pay relatively little attention to the other end of the old Hebrew script. The date of small objects is not uncommonly inferred from the apparent chronological relation of the writing to that of M or of S, or from its apparent position between them. As a matter of fact, most specimens suggest one or the other, and a merely mechanical comparison would cause hopeless confusion. M, because of *zain*, *ḥeth* and *taw*, is apparently later—palaeographically speaking—than the Baal-Lebanon inscription, though its priority could be supported by *aleph*, *ṣadé*, and *ḳoph*. The latter three preserve forms older than S on the seal Levy, No. 7, which Prof. Cooke ascribes to the seventh or sixth century (*Text-book*, p. 362). The seal of Asaph, found at Tell el-Mutesellim, has a design, which, in the opinion of Prof. Erman, may be of the seventh century, or later,[2] the writing is of the same style as S, and yet the seal of Jeroboam, which was found on a higher level, has a much more archaic appearance, resembling M. Again, the seal of "Jehoezer, son of Obadiah," with an open *'ain*, is ascribed by Prof. Clermont-Ganneau to the Persian period ; on the other hand, Prof. Lidzbarski points out features which suggest that it is older than S (*Ephem.*, I, 15). The latter scholar, too, observes that on the weight inscribed to "Zechariah Jair (יאר)," the letters have a general resemblance to M, though the presence of certain late forms awakens suspicion (*ib.*, II, 149). On the other hand, the editor Prof. G. A. Barton, had dated the stone very near the Christian era. Finally, the seal of "Obadiah, son of Sheḥarḥor" (*Q.S.*, 1902, p. 266), has features which "point to the Aramaeo-Persian age," and Prof. Lidzbarski agrees (*Ephem.*, II, 70) ; but neither this seal, nor that of "Sheḥarḥor, son of Zephaniah," which Prof. Clermont-Ganneau ascribes to the same circle (*Q.S.*, *ib.*, p. 268), stands in that palaeographical relationship to our two stock inscriptions which these conclusions involve.[3]

Jerusalem), perhaps fourth century A.D., is apparently Samaritan ; but some forms agree rather with the Jewish coins, and the wording suggests the benediction which the Samaritans themselves eschewed (Montgomery, *op. cit.*, p. 275). A doubtful example of this uncertain script is to be found in *Rev. Bibl.*, XI, 99.

[1] The minor variations in the coins, and the problems of their true chronological position, do not affect the object of the present paper.

[2] *M.D.P.V.*, 1906, p. 33 *sq.*

[3] For the relatively later date of the second, *cp.* also Prof. William Wright, *P.S.B.A.*, IV, 54. Here one may note the pessimistic estimates of the possibility of dating seals expressed by Prof. Torrey (*Journ. Amer. Or. Soc.*, 1903, p. 205), and Mr. Pilcher (*Q.S.*, 1909, p. 33).

The Moabite stone can be approximately dated; can the same be said of the Siloam? Twelve years ago Mr. Pilcher pointed out the resemblance of its characters to that of the Jewish coins and suggested a date in the Herodian period.[1] Though I do not accept his suggestion, I have found no adequate attempt to refute his detailed arguments. The script seems to me certainly later than about 700 B.C., especially if G belongs to the eighth century, and the unusual order of the numerals "two hundred and a thousand" (l. 5, *cp.* Num. iii, 50; 1 Kings iv, 32) is noteworthy. Whatever arguments archaeologists may bring to connect the Siloam tunnel with Hezekiah's age, the script clearly shows transitional forms. This was, of course, noticed by the late Canon Isaac Taylor, whose treatment of the palaeographical argument is instructive. He remarked, in accordance with his "palaeographic canon," that, "the Siloam inscription, like all other inscriptions, must have its date determined by reference to the age of the most recent of the forms which it exhibits" (*Q.S.*, 1881, p. 156, *cp.* 292 *sq.*). From such evidence as was then accessible, he concluded that it came between the Moabite stone and the *early shekels of the time of Ezra* (fifth century); not earlier than the seventh or later than the sixth century (p. 292). It was at once pointed out that the date of these shekels was doubtful, but this does not affect the palaeographical evidence which led him to depart from the Moabite stone and to approach those coins which are now dated not earlier than the Maccabaean age.[2] Further, no valid arguments have been produced to prove the early date of S. It can hardly be called a strong argument to assume that the Jews in the first centuries after the Return from Exile would scarcely have made so important a tunnel as that at Siloam, or that subsequently the Aramaic or "square" writing must have been used. Quite inconclusive, also, is any argument based upon a comparison of S with sundry seals of uncertain date, or upon the assumption that the names which the latter bear can only be pre-Exilic.

The seals and other small objects form an interesting field for archaeological and other enquiries, and other studies apart from palaeography may be enlisted to determine their chronological limits. At the outset, various local and individual factors may have to be taken into account. The possessor of a seal might prefer an archaic script, or might be influenced by his Aramaean or Phoenician neighbours. The Palestinian not improbably knew something of the Phoenician alphabet, and we know, from the tombs of Marissa, of a Sidonian colony settled there as late as the second century B.C. Although Greek is here employed, Phoenician was used as far south as Umm el-Awâmid (*Corp. Inscr. Sem.*, I, 7 ; 132 B.C.). From this, as also from the Jewish coins and Samaritan, we may observe the significant conservatism of Phoenician and "old" Hebrew, which stands in very marked contrast to the modifications of the Aramaic script and its descendant, the "square" Hebrew. This, too, combines with other arguments (p. 287 above) to support the assumption that an old Hebrew script, by no means distantly related to the common North Semitic ancestor, prevailed in Palestine during the Persian and Greek ages, and it would make it the more singular, that, of the increasing number of specimens of the old alphabet, only a very small number are held *on palaeographical grounds*, to be other than pre-Exilic. It is indispensable, of course, that the enquiries upon different lines should lead, in a natural manner, to converging results. But it is noteworthy that the seal of "Shemaiah, son of Azariah," appears, from its palaeography, to be very old—earlier than S (Lidzbarski) ; whereas, according to J. Menant (*Glyptique Orientale*, 1886, II, 236 *sq.*), the seal is not anterior to the seventh century.[1] It may be noticed that the personal names on the seals and stamps are, as a whole, of the familiar Old Testament type, and comprise those more especially found in Chronicles—Ezra—Nehemiah. In theophorous names the post-fixed form of Yahweh is nearly always *yâhû*, whereas in the Jewish colony at Elephantine (fifth century) *yah* is regular. I draw no inference from these facts, or from the relation between the two forms in the Old Testament ; a thorough study of the subject would be useful for a consideration of the approximate chronological limits of inscribed seals or pottery stamps.[2]

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[1] *P.S.B.A.*, 1897, pp. 165–182; 1898, pp. 213–222, and *Q.S.*, 1898, pp. 56 *sqq.*, in reply to Colonel Conder, *ib.*, 1897, pp. 204 *sqq.* Other inscriptions from Siloam, found by Clermont-Ganneau (*Archaeol. Researches in Pal.*, I, 305 *sqq.*), are in the British Museum (Room for Semitic Antiquities, Nos. 363 and 366), but no decipherment has as yet been published.

[2] Subsequently in *The Alphabet*, I, 236, he argued for the seventh century (time of Manasseh), on the ground that the script was earlier than the Phoenician inscription of Byblos. Here, as Mr. Pilcher long ago noticed, Canon Taylor relied upon data which have no value for *Hebrew* palaeography (*P.S.B.A.*, 1897, p. 166 *sq.*).

The Royal and private pottery stamps, discovered in the course of the Fund's excavations, form a new and important section of Old Hebrew epigraphical material. Jar-handles closely resembling the Palestinian have been found at Tell Amarna (about 1400 B.C. ; *Q.S.*, 1900, p. 67). Uninscribed, this pottery was found in Lachish, City VI., usually dated 800–500 B.C. The inscribed stamps from the Shephelah sites, Gezer, etc., have been usually placed about 650–500 B.C., and they probably find their later analogies in the Greek and Rhodian handles. The peculiar design on the Royal stamps ("to the king") has been much discussed ; with the four-winged type we may compare the seal of Ḥanan (*Rec.*, IV, 193,

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[1] Vogüé and Levy dated it eighth or seventh century ; for Lidzbarski, *see* his *Handbuch*, p. 116, n. 6. Menant also notes the late corrupt art of "Z-k-r Hoshea" (Cooke, p. 362, eighth to fourth century).

[2] *See*, for some elementary notes, *P.S.B.A.*, XXVI, 1904, pp. 109–112, 164–167.

Ephem., I, 10), and with the two-winged the more remotely related seals of "Chemosh-yeḥi" and "Shebanyâ'û, son of Uzziyâ'û." It suggests the Assyrian if not rather the Persian period.[1] The stamps were found in relatively late strata, associated with late Jewish pottery. The majority of them, discovered prior to the excavation of Gezer, are treated fully by Messrs. F. J. Bliss and R. A. S. Macalister, in *Excavations in Palestine*, 1898-1900, Part II., Chap. IV. Of the 80 Royal stamps (p. 107), 37 were from Tell Judeideh, where the Jewish pottery lay immediately below the surface stratum which had Seleucidan, Rhodian, and Roman ware mingled with earlier styles (p. 50 *sq.*). 17 were from Tell Sandaḥannah, a site which excellently displayed the overlapping of Seleucidan and pre-Seleucidan ware (p. 58). 17 also came from Tell Zakarîya, where the upper stratum consisted of Jewish pottery with some Seleucidan (p. 18). Since then, jar-handles have been discovered at Jericho with Aramaic lettering (*yâhû* and *yâh*), perhaps of the third century.[2] Of the Gezer Royal stamps, one was in a pool which pointed to the Maccabean age (1904, p. 12), and another was found in an ashpit, held not to be later than 500 B.C. (but the history of that pit is suggestive; 1908, p. 280). So far as the archaeological criteria availed, Mr. Bliss did not ignore the possibility that the specimens discussed by him could belong to the Persian age (*Exc. Pal.*, p. 116), and in reply to my enquiry concerning the Gezer epigraphical material, Mr. Macalister very kindly informs me that the inscriptions on pottery are "all of the Persian or beginning of the Maccabean period, to judge by the levels."[3] The Royal jar-handles, on the other hand, he would date "to the very end of the Hebrew monarchy." This interesting bridging-over of the Exile raises the question whether "the king" on these stamps necessarily refers to Zedekiah or his predecessors. To argue that the choice must lie between the latter and the Hasmonean kings (*Ephem.*, I, 182) is to ignore Zerubbabel, and the possibility that an Assyrian, Babylonian, or Persian sovereign, governor, or satrap meets the case. It is not certain that the jars in question were invariably sent "to the king" or his agent. Opinion tends to the view that the Royal stamp was a guarantee of the jar's capacity. Prof. Clermont-Ganneau, who compared the formula "On His Majesty's Service"—where naturally any proper official may represent the king—has also noticed the weights from Nineveh inscribed in Aramaic "the king's mina(s)" (*Q.S.*, 1899, p. 206; *Rec.*, IV, 14). Only in bilingual weights do the Assyrian texts mention the king's name; for current commercial use the mere reference to a king apparently sufficed.

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[1] Dr. H. Thiersch, *Jahrbuch d. Kais. Deut. Archäolog. Inst.*, 1908, col. 357 n.

[2] Vincent, *Rev. Bibl.*, 1909, p. 277. The Royal stamps from Jerusalem lay *over* lamps of about second century B.C. (noted by Pilcher, *P.S.B.A.*, 1898, p. 217).

[3] The *flint* (1905, p. 323) is of course excepted.

Moreover, Mr. Macalister has reported the discovery of a bronze weight with "to the king" in characters similar to those on the Royal stamps, and he would see in it "a government standard, distinguished from more or less unauthorised local standards" (1909, p. 189). Now, the Royal stamps specify four place-names: Hebron, Ziph, Socoh, and the obscure M-m-sh-th (*see* Prof. Hommel, *Expos. Times*, XII, pp. 288, 336), which are associated with a district still famous for its excellent clay.[1] In one case the place of manufacture alone is inscribed (1908, p. 281). It is probable, therefore, that the legend may be interpreted simply "Royal"; there are no palaeographical grounds for separating the Royal from the private stamps (usually regarded as those of the potters), and this explanation of the reference to the king finds support in contemporary usage and in the employment of the preposition "to" upon coins.[2]

The bronze weight inscribed "to the king," or rather "royal," is probably "a government standard," which is "evidently the same as that of the weights inscribed Ϙ." There has been a distinct tendency to date this series not earlier than the Persian period.[3] The unit appears to be double that of the *beka'*, three examples of which are of palaeographical interest.[4] Another series of weights is inscribed *n-ṣ-ph*, and there is a very marked palaeographical difference between the much-discussed "quarter *n*" (1894, pp. 220–231, 284–7) and the specimens of the unit itself, of one of which the late Prof. Robertson Smith wrote: "the character resembles that of the early Hasmonean coins rather than that of the Siloam inscription."[5] The difference may be local as well as chronological: the "quarter" came from Samaria and has been compared with Assyrian weights, whereas the specimens of the *n-ṣ-ph* come from the south and have Egyptian analogies.[6] Finally, we may add two weights inscribed

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[1] Tell Zîf, 8 or 9 miles S.E. of Hebron, and esh-Shuweikeh, 10 miles S.W. of Hebron. Memshath, if Mapsis or Mampsis (Lagarde, *Onom. Sac.*, 85, 3; 210, 86) lay on the road from Hebron to Elath.

[2] So, no specific king is intended in "the king's weight" in 2 Sam. xiv, 26 (a gloss of the Persian period is commonly recognised); *cp.* the identical Aramaic phrase in the papyri of the Jews of Elephantine, fifth century (Sayce and Cowley, A 7, B 14–15, etc; *see* also K 11); or in the "king's way," Num. xx, 17; *cp.* the same papyri (J 6–7), and the modern Palestinian "Sultan's way."

[3] 1904, pp. 209 *sqq.*, 357 *sqq.*; 1905, p. 114 *sq.*

[4] 1904, p. 210; *Z.D.P.V.*, 1906, p. 94, and *Journ. Amer. Or. Soc.*, 1903, p. 206 *sq.* The argument (*Ephem.*, II, 148) that these belong to the last part of the Judaean monarchy, and that after the Exile weights would scarcely have Old Hebrew legends, can with difficulty be maintained.

[5] 1894, p. 231. For the *n-ṣ-ph* types *see* 1893, p. 32; 1899, p. 107, Pl. VII, No. 1; *Exc. Pal.*, p. 142; *J.A.O.S.*, 1903, p. 386.

[6] So Clermont-Ganneau, *Rec.*, IV, 32 *sq.* Since the *n* unit weighs about 10 grams and the "quarter" 2·54, the famous רבע של on the reverse of the

פים ; one (*Q.S.*, 1907, p. 266 ; 1908, p. 77) of "about 500 B.C." ; the other on the seal of Zechariah (*J.A.O.S.*, 1903, p. 384 *sq.*, *see* above p. 288).

Although I have refrained from pressing any argument in the above paragraphs, the direction in which they point is now pretty clear. It is not surprising, therefore, that one of the stamps from Sâfi (1899, p. 326) is compared with the Hasmonean coins (*Ephem.*, I, 55), that the Gezer stamp in 1903, pp. 204, 275, may perhaps be assigned to the second century B.C. (*ib.*, II, 145), and that the stamp of "Nahum Abdi" from Tell Judeideh is "certainly" post-Exilic (*ib.*, I, 183). At present, Hebrew palaeography recognises "pre-Exilic" and "post-Exilic" periods, but the "Exilic" is left blank. This "Exilic" gap, whether in epigraphy or archaeology, is based upon the ordinary reading of the Old Testament. It is always tempting to associate archaeological vicissitudes with the familiar events in Biblical history, and even to identify the names on seals or stamps with Biblical personages ; but to the student of Palestinian history, the Israelite conquest, the fall of Samaria, the Exilic gap, and the return from Exile have not precisely the significance that they have for the ordinary reader of the Bible. Instead of the leap from the pre-Exilic to the post-Exilic period, the conditions arising out of the former and pre-supposed in the latter will claim his attention. It is of considerable significance, therefore, that archaeology associates important sections of the epigraphical material (stamps and weights) with the "Jewish" and later ware. Now, the characteristic deterioration of the debased "Jewish" pottery, noticed from the days of the excavations of Lachish, has invariably called for some explanation in the history, and one may compare the deterioration in Babylonian art explained by the Kassite invasion. But though it is tempting to connect the feature with the entrance of Israel, or with the foundation of the independent monarchy,[1] archaeologists have dated its occurrence from the latter part of the monarchy.[2] It is more probable, therefore, that the clue may be found in the profound political and social changes which began with the downfall of Samaria, and continued to the Exile of Judah. Here, amid deportation of aristocracy and skilled artisans, importation of colonists, and movements both in the south of Palestine (including Judah itself) and East Jordan, the student of Palestinian history will find an important dividing line between earlier conditions and those which led to the

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latter may perhaps be connected with the Oxford weight שלשת, 10·679 gr. (*see* the facsimile, *Ephem.*, I, 13 ; Lidzbarski's view, on p. 14, that the imperfect של is to be read צף, presupposes at all events an old Aramaic צ, different from the form on the other side of the stone.)

[1] So Vincent, *Canaan*, p. 351 *sqq.*

[2] So Petrie, *Tell el-Hesy* (1891), p. 47 *sq.*; Bliss and Macalister, *Exc. Pal.* (1902), pp. 74, 101, 124. For the argument in the text, *see* more fully *The Expositor*, August, 1909, pp. 105 *sqq.*

vicissitudes of the Persian and Greek periods. To me, at all events, it seems very unlikely that the debased Jewish ware is earlier than the sixth century, and since it appears unnecessary to refer the Royal stamps to Zedekiah or his predecessors, I see no reason for severing these from the other stamps which Mr. Macalister dates not earlier than the Persian period. There is no gap in the archaeological history of Palestine ; there is no break in the development of the Old Hebrew alphabet from the common North Semitic type to the early Christian centuries ; there are no palaeographical or other reasons for the leap from pre-Exilic to post-Exilic periods ; but there are converging lines of evidence which to me, at least, make it an irresistible conclusion that the sixth and following centuries are not so poor in epigraphical material as is generally supposed.[1]

In the following paragraphs I proceed to an independent examination of the palaeographical details. The rough attempts to indicate some of the types of North Semitic or Old Hebrew are merely to guide the reader who will naturally refer to the admirable tables in Prof. Lidzbarski's *Handbuch*, II (Nos. XLIV–XLVI), with his chapter on the North Semitic script (I, 173 *sqq.*), or to Prof. Cooke's *Text-book* (Pls. XII *sq.*), or to other accurate tables (*e.g.*, the latest edition of the *Hebrew Grammar* of Gesenius, by Kautzsch). The chief sources referred to are B–L (Baal-Lebanon Inscr.), G (Gezer Tablet), M (Moabite Stone), S (Siloam Inscr.)—*see* above, p. 285—further, Sam. (Samaritan), and Amwas (p. 287, n. 4). By *Pal.* I mean the pottery material in *Excavations in Palestine*, Pl. 56, and the alphabets on Pl. 57 (also *Q.S.*, 1900, facing pp. 209, 219, 341). References to the *Q.S.* are made by the year and page alone. The chief works enlisted are those of De Vogüé, *Mélanges* ; Levy, *Siegel u. Gemmen* ; Clermont-Ganneau, publication of seals in *Journ. Asiat.*, 1883, and his *Recueil d'Archéol. Orient.* ; Lidzbarski, *Ephemeris* ; G. A. Cooke, *Text-book*. Some references are made to seals in the British Museum (Room for Semitic Antiquities). It seemed useful often to cite the smaller objects by their legends—partly to illustrate the personal names in vogue ; unless otherwise stated the fuller references will be found under each heading in the Glossary in Lidzbarski's *Handbuch*. It has been impossible to deal with the subject in these pages as thoroughly as I could have wished; I have, therefore, treated all the coins *en bloc*, and have often ignored small palaeographical variations. Of course, I may sometimes have relied upon inaccurate copies, and often it is very difficult to distinguish the finer nuances. I have included evidence, which sometimes certainly, and sometimes probably is not strictly Israelite; but, in so far as it appeared to be neither Phoenician nor Aramean, it may be used to elucidate the development from the time when there was practically only one North Semitic alphabet to the days of the last stage of the Old Hebrew type illustrated by the coins and by early Samaritan. Here and there I have mentioned the dates to which some of the evidence has hitherto been ascribed by scholars; these dates, however provisional, are of some interest as a starting-point for further enquiry.

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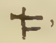
[1] I see no necessity for dating the jar-handles, with Prof. Hilprecht, from 300 B.C. (*Q.S.*, 1899, p. 209), or, in the Herodian age (Pilcher, *P.S.B.A.*, 1898, pp. 217–222). The archaeological evidence makes them generally pre-Seleucidan, and it may be noticed, that although Dr. P. Thomsen (*M.D.P.V.*, 1909, p. 41), in his recent description of "the Jewish period," assigns them to the Judaean monarchy, he proceeds forthwith to an account of "the Seleucidan period" (p. 42). In Prof. Vincent's description of Palestinian pottery they come in the "Judéo-Hellénique" period (ninth to fifth century), immediately before the Greek Age, although he himself follows the theory that the "king" pre-supposes the monarchy (*Canaan*, p. 359 *sq.*).

א in the old North Semitic alphabet developes from (*a*) to the Samaritan (*b*) , (*c*) , etc., and all three can be recognized on Jewish coins. (*a*) may be curved, as on the pottery inscription from Tell el-Mutesellim (Dr. Schumacher, Leipzig, 1908, p. 107, fig. 166). The development seems to begin earlier in the Aramaic than in the Phoenician branch, but in the latter (*a*) never really died out, though (*c*) is found in Ipsambul graffiti (towards close of seventh century). In Hebrew (*a*) is found in G and also on seals or stamps with clearly late forms, *e.g.*, *Pal.*, No. 26, אלאמץ (*see* צ), . . . חשב and מנחמת (*see* ש *f*). Apart from intermediate forms where the cross-strokes are not yet parallel, (*b*) appears on S and on the Asaph seal (*see* ס). (*c*) also on S, on *Pal.*, No. 29, זכריהו יאר, נאהבת (p. 288), עזא (*see* ז *a*), אבשדי (*see* ב *c*), ישמעאל (*Q.S.*, 1897, pp. 180, 309 *sq.*; ascribed to sixth century, p. 182; fourth to third centuries, p. 180), and apparently on Levy, 7 (Cooke, p. 362, *Brit. Mus.* 1046, the seal of עבדאלא and עבדמתת; *see* on צ, צרקא *a*). (*a*) is therefore no sign of antiquity, but the appearance of (*b*) and (*c*) distinctly points to a later modification.

ב, with triangular or rounded head, assumes (*a*) a more pronounced vertical shaft, which (*b*) is bent round at right angles, thus producing the square form , (coins and Sam.). The presence of a horizontal tail in (*a*)—as on G—is not significant without the vertical prolongation, which is marked in *Pal.*, Pl. 57 (*cp.* also *Q.S.*, 1903, p. 204). The seal of Jeroboam (p. 288 above) illustrates both the rounded and rectangular tail, but S has only the latter. Yet the former survives to the Amwas inscription. The opening of the head (*c*) is characteristic of Aramaic from the seventh century, though it is still closed a century or two later at Teima in North Arabia. There are a few cases of (*c*) on coins (Jewish and those of Gaza) and seals; of the latter, note אלשגב בת אלשמע (*Brit. Mus.* 1042), which, from its resemblance to M (but *see* ח *b*), has been dated earlier than S (Lidzbarski, *Handbuch*, 116, note 6); and אבשדו (boustrophedon, א *c*, ו *d*, ש *d*).

ג, apart from the clear distinction between the Hebrew and Phoenician 𐤂, and later Aramaic λ, calls for no special remark; *see* פ.

ד. The triangular form (*a*) △, M and B–L, stands in marked contrast to the oldest North Syrian, with circular head, and (*b*) a distinct prolongation. The oldest Greek follows (*a*), while the South Semitic is probably derived from (*b*) (with triangular head, as on Hassan-bey-li). (*a*) recurs on the Moabite seal of כמשצדק (מ *e*; see *Eph.*, I, 136 *sqq.*), and that of Jeroboam. In G, l. 2, with the slightest projection upwards, as also in the late *Pal.*, נחם עבדו (*see* p. 293), where lack of space prevents a leg. In Phoenician, (*a*) survives here and there, as at Abydos (probably fourth century), and in the later inscriptions from Sardinia, where that of Pauli Gerrei (second century probably) has a very slight leg in לאדן and דנר, but quite a pronounced one in עבדאשמן (*ib.*), and in the archaic inscription from Nora (*see* above, p. 193). On the whole, Phoenician and Hebrew do not encourage the leg, in contrast to Aramaic, where, moreover, the head is opened at an early date.

ה. The old form (*a*) 𐤄 is soon lost in Aramaic, but it is retained in Phoenician, Jewish coins, Sam., and in Aquila's Tetragrammaton. In Hebrew, the chief peculiarities are (*b*) the projection of the horizontal bar to the right—usually the top one; Susa,[1] stamps of Socoh, seals and some coins; or the middle one, in early Sam. Also (*c*) the projection upwards of the vertical bar, *Q.S.*, 1909, p. 22 (*contrast* 1907, p. 264), and the *Pal.* stamps of הושע (Nos. 20 and 30; *see* צ *c*). A special peculiarity of the Socoh stamps is a combination of (*b*) or (*c*) with *four* horizontal bars. More significant is (*d*): the tendency to modify these bars into ⊿, and even ᗡ on Hasmonean coins, where, also with the loss of the leg, the character (*a*) resembles a reversed E.[2] With (*d*) we may compare (*e*), ㅋ on Levy, 13 (. . . חשב, *see* ש *f*) and perhaps Levy, 3 (*Brit. Mus.* 1034; . . . חנניה), though in the latter the sign may be ו (*g*). *See*, however, the coin inscribed יהו, where ㅋ (ה) is quite distinct from ו (*a*) (*P.S.B.A.*, 1908, p. 45 *sq.*; from fourth century). (*f*) The remarkable approximation to the Aramaic "square" ה in the seal of Seraiah could conceivably be compared with Aramaic of fifth century, and the Aramaic jar-handles from Jericho with יהו (= ה) point to Aramaic intrusion; the seal with its old מ, and transitional ם, certainly suggests a mingling of Aramaic and Hebrew influences (*see* above, p. 287). The fifth century is also suggested if we compare the ה on the Phoenician Byblos Inscr. (*C.I.S.*, I, 1), or the later separation of the two lower bars. In any case this is probably the highest date. Finally, if the third character at the foot of G is really ה, and it is confirmed by Vincent (*Rev. Bibl.*, 1909, p. 269), it is a distinctly cursive form, and would make an eighth century date impossible; yet, from the cast, I feel almost certain that the original sign was merely י. At all events, I do not think we can use the character in estimating the date of G.

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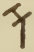
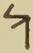
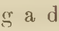
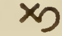
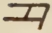
[1] By "Susa" is meant the fragments of inscribed bowls found by M. de Morgan in a stratum ascribed to a pre-Persian age and later than Asshurbanipal's sack of Susa. See *Rec.*, VII., § 37.

[2] This form *seems* to appear on the Jerusalem seal of Haggai (*cp.* Levy, No. 17, who dates it later than the prophet Haggai, *see* also Pilcher, *P.S.B.A.*, XIX, 172).

ך. The oldest types are (*a*) in Aramaic and Phoenician, which soon becomes , and (*b*) , M. In Hebrew we find (*c*): type (*b*) with a V-shaped head, in אביו (Levy, 9, and also *Rev. d'Assyr.*, VI, 84), עזיו (Le., 9), קניו (*Rec.*, III, 189), and in זכריהו (א *c*); or, with a prolongation upwards of the vertical, on coins. (*a*) is found on the coin יהו (ה *e*), and with slanting shaft in זכר הושע (ז *d*), and חורץ (*Eph.*, I, 274). Another type (*c*) is on the archaic שמעיהו בן עזריהו, ישמעאל, אבגיל, יוקם, עבדיהו (*Rec.*, I, 34), and on coins; it is reversed in הושע (*Pal.*, No. 20). With the dislocation of the head in (*a*), and prolongation, we get perhaps (*d*)  as in יחמליהו (*Rec.*, II, 27), יהושע בן עשיהו (*J.A.O.S.*, XXIV, 205). Here we may note (*e*) the head , in S, עזיהו (*see* ז *e*), צפניהו (צ *a*), and analogous forms, *e.g.*,  in נתניהו, יהועזר (*Rec.*, III, 189 *sq.*), and reversed on חנניהו · עשיו (Clermont-Ganneau, 1, 2) belongs apparently to (*d*), rather than (*e*).

(*f*) in רפתי יהוכל (*Pal.*, No. 27; see *Eph.*, I, 55) recalls on coins and Amwas Inscr., on the doubtful אלשמע (*Rev. Bib.*, 1909, p. 124 *sq.*), and perhaps on אציה (*Rec.*, III, 188 *sq.*). In Sam. MSS., may be connected with (*d*) or with (*f*); in the early inscriptions, however, we find a slanting , which resembles (*g*): on coins, on חנניה (but *see* ה *e*), and on Aquila's Tetragrammaton. It is identical with the old digamma. It is conceivable that the digamma was an old North Semitic form, and that, as Vogüé conjectured, type (*e*) (*cp. d*) is its descendant (*Mél.*, p. 133, n. 1). The Hebrew (or Palestinian) alphabet is conspicuous for its various types of ך, and a lack of uniformity is found on the coins, on the earlier stamps (*Pal.*, Pl. 57), and on individual seals (*e.g.*, שבניו, Le., 8; עשיו, *ib.*, p. 54). This feature is important for the much-discussed character on G where we have the types (*a*), l. 6; (*b*) with round

and with V-shaped heads (l. 5 and l. 2; the former can be recognized between ח and ז on the cast, l. 1, end), and with a dislocation of the head in l. 1 (before אסף cp. above, p. 194). Of these it is true that occurs very frequently in the Sinaitic inscr. (before דביר, שלם, etc.) as a *symbol*, and it is also tempting to compare (*a*), in l. 6 with נ. On the other hand נ should slant from right to left, and the particular form in l. 6 would in any case be relatively late (נ *c*). It is certainly impossible to find נ throughout, as Prof. Vincent has suggested, whereas the Hebrew ו is remarkable for its variety of forms, and those which occur on G are in accordance with all analogy. The mere presence of this lack of uniformity in an *old* inscription is in any case noteworthy (*see* below, p. 306). It should be added that the above arrangement, (*c*) to (*f*), is not to be taken as chronological; it would be useful if one could determine the true development of the character.

ז on the Zenjirli Inscr. changes from (*a*) ⌶ to (*b* Z), though (*b*) appears on the earlier inscription of Z-k-r, king of Hamath, and on the later Aramaic inscr. of Nerab (seventh to sixth centuries),[1] and (*a*) in the perhaps contemporary seal, *C.I.S*, II, 90. Both forms seem to underlie the South Semitic *dh* and *d* (*Eph.*, I, 117). M shows the tendency (*c*) to slant the vertical; in Phoenician (*b*) becomes normal in contrast to the later simple vertical stroke in Aramaic. G, and *Pal.* Ziph-handles approximate (*c*). (*a*) is found in עזא בן בעלחנן (א *c*, ב *b*, ח *c*, and נ *c*),[2] עזר חגי (ח *c*), and in יהועזר. (*b*) appears in אחז (א *a*, ק *a*); יזנאל בן אלחנן (ח *b*), and עזיו (Le., 8). The chief peculiarity in Hebrew is (*d*) the addition of a hook to (*a*) ( ) in Ziph-handle, *Pal.* No. 14, אביו עבד עזיו (א *c*, ו *c*), in זכר הושע (ו *a*, ש *e*), and in זכר עזר (ז reversed) which Lidzbarski judges to be earlier than S (*Handbuch*, p. 116, n. 6). Such a hook to type (*b*) seems to explain the Phoenician  (Cyprus, from fourth century). By giving a distinct turn to the hook of (*a*) we have apparently the Sam. . The double hook appears in S . Hence with prolongation of the hooks (*e*)  in עזיהו בן חרף (ו *e*, נ *c*; *Rev. d'Ét. Juives*, XLI, 174, and (*f*) in חנניהו בן עזריהו (ו *c*, נ *c*), a seal interesting for its design of pomegranates. In S the ז evidently comes towards the close rather than the beginning of the development.

[1] The unique B–L finds an analogy in Old Greek (Formello vase). It is questionable whether one may compare (for) in the archaic שמעיהו בן עזריהו (מ *a*).

[2] Vogüé, 41, not earlier than fourth century (*Mél.*, p. 140).

ח, in Zenjirli Inscr., developes from (*a*) three bars to (*b*) two, while in the later Nerab texts the latter occurs only once, and the single bar begins to be normal in Aramaic. Nevertheless, a *stone* inscription from Egypt of 482 B.C. represents three, two, and even one bar only, and retains older forms of ו and ב (as also do other stones in contrast to the contemporary papyri), while in other respects it agrees with Aramaic of the period. (*a*) is regular in Phoenician, but (*b*) appears in M. In Hebrew (*a*) survives down to Jewish coins and Sam., but (*b*) is elsewhere frequent, and it is just conceivable that the form came in from East Jordan.[1] (*b*) is found in אחמה (מ *e*), נחמיהו (מ *c*), חורץ (צ *end*), חגי (י *e*), and in . . . חשב (*see* ש *f*). In two examples of the name שחרחר (which is possibly parallel to Phoenician שחרבעל and Old Testament שְׁחַרְיָה), both ascribed to the Persian age (*Q.S.*, 1902, p. 267), (*a*) appears with ה *b*, ו *c* or *d* ש *d*; (*b*, with ו *c* צ *a*, ש *d*. A distinct peculiarity is the unequal length of the bars, and (*c*) especially, with the two-barred type (.) found on the Moab. כמשיחי (מ *e*), on בעלחנן (*see* ז *a*), מנחמת אשת גדמלך (*see* ש *f*), חנניו (*see* ה *e*; but type (*a*) in חנניהו, Clermont-Ganneau, 1 and 2), יחץ (צ *a*), *Pal.*, No. 24 (מנחם) and 28 (עזר חגי). In type (*a*) one may also note (*d*) absence of prolongation downwards in אחתמלך (*see* ת *b*), or (*e*) in both directions. With (*e*) compare Phoenician Nora Inscr. and Old Greek ; it is found on a Hebronite stamp (*Pal.*, Pl. 57) and regularly on coins. In G type (*a*) is used with considerable irregularity in the prolongation of the verticals ; in l. 5 the curious position of the character is presumably on account of the half erased letters underneath (? . . חר).

ט. The more or less circular type developes in Zenjirli from (*a*) to (*b*) , and speedily opens in Aramaic in the effort to make the letter with one stroke. M, like Old Greek, has (*a*) ; (*b*) (the prototype of South Semitic forms) is found on the stamp, *Q.S.*, 1907, p. 264 (1908, p. 76), and conceivably in 1909, p. 22. In G, ט can hardly be read at the beginning of l. 2, and the reading in *Q.S.*, 1909, p. 97, is uncertain. Phoenician, even in the fourth century, shows in (*b*) a relic of the original cross-bars, and subsequently has an open top. The letter is so rare in Hebrew, that it is only necessary to observe in Sam. the form (with a faint suggestion of the cross-bar at the top), the opening thus distinguishing it from ∇, ע.

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[1] If (*b*) is a characteristic of Hebrew, one may perhaps use it as a criterion for distinguishing Hebrew from Phoenician. The "Phoenician" examples comprise Levy, Ph. No. 11, יזנאל בן אלחנן (Hebrew, so Lidzbarski), אלחנן (but see *Eph.*, I., 275), מנם ברכבעל (with ת *b*) ; also Clermont-Ganneau, No. 17 (עבדכחבן) and No. 34 (חלץ עבד מלכרם).

ו. The old form (*a*) , speedily developes in Aramaic, where, in fifth century papyri from Egypt, it is already the smallest letter of the alphabet. On stone inscriptions, however, the original type is retained. In Hebrew it survives on Jewish coins. The special prolongation of the lowest bar (*b*) is found in Phoenician graffiti at Ipsambul, and more often in the Persian and later period, though the Byblos Inscr. retains (*a*). In Hebrew (*a*) is usual, but (*b*) is found in חנניו (*see* ח *e*, נ *c*), and עבדיהו (*Rec.*, I, 34, ו *c*, מ *c*). In Sam. (*b*) is turned round so that the vertical shaft of (*b*) now becomes horizontal, a feature which recurs in Phoenician (Ipsambul, and more especially later). (*a*) and (*b*) occur together, perhaps on the seal ישמעאל (*see* א *c*), and certainly in S. Another feature of (*a*) is (*c*), the hook to the bottom horizontal stroke, which appears already in G, ll. 1 and 2, where it turns up, and l. 6, where it turns down, for the latter *cp.* עשיו בן יוקם (with several late features; Levy, p. 54; Cooke, p. 362, ascribes to the fifth or fourth century), and also יחיץ (ח *c*, צ *a*). Again (*d*), the bottom bar is lost ( ) in אבשדי (ב *c*), perhaps אליעם (*Brit. Mus.* 1024; *see* W. Wright, *P.S.B.A.*, 1882, p. 54), and in Aquila's Tetragrammaton. Also (*e*), the top bar is written separately, *Pal.*, Pl. 57; possibly on the stamp, 1909, p. 22, compared with 1907, p. 264, and on coins. More remarkable is in חגי (Clermont-Ganneau, 6, ח *b*; *read* חגו?).

כ. The old form (*a*) shows a tendency (*b*) to modify the distinctive head, and (*c*) to a curvature, which finally approximates the square form (Sam.), (coins). The change (*b*) became usual earlier in Aramaic than in Phoenician, and various forms may be seen in examples of the Persian and later period. In Hebrew, apart from the rough slanting *a* in G, l. 5, and the variations on the stamps (*Pal.*, Pl. 57), there are few special forms. Thus (*d*) in נחמיהו בן מיכיהו (ח *b*, מ *c*, *e*), elsewhere in inscriptions of Nerab, of Hassan-ḅey-li, and Phoenician from fifth century. , in seal of אציה (א *a*, מ *e*, צ *a*, ת *b*) and . . . כנש (*see* ש *f*). , in that of מנחמת אשת גדמלך (*see* ש *f*); also on coins elsewhere, from fourth century. , on רפתי יהוכל (ו *f*); *cp.* on coins. To these add on . . . חשכ (*see* ש *f*). (*c*) varies from the curve in S (with a tendency to (*b*)) and Amwas to the very distinct angular bend on the stamps, *Exc. Pal.*, p. 122, and perhaps, 1903, p. 204 (both כ *b*).

ל. The old form with rounded base (𐤋) has an early tendency in Phoenician and Aramaic to become angular; and in later Phoenician it ends in a hook (ζ, *cp.* the "square" Hebrew ל). The latter feature is not found in "old" Hebrew, which has both the rounded base and the sharp angle; the latter extending from G (ll. 1, 5) to coins and Sam.

מ. The old form (*a*) with zigzag, or wave, is modified in Aramaic in seventh century, and in Phoenician by fifth century (with occasional exceptions). In Hebrew (*a*) is found in G with a remarkable slant (the angle of the zigzag being reminiscent of שמעיהו, *see* ז *a*), in אלשמע (ב *c*), אברם (boustrophedon), האמן (ה *c*, ק *b*), אחתמלך (ת *b*) and in the relatively late סריה (*see* ה *f*). Early modifications of the head can be recognized (*b*) in S, seal of Jeroboam (see *Eph.*, II, 143 *sq.*), of שמע, "the king's servant" (*Rev. Bib.*, XII, 605), and Levy, 7 (*see* א *c*). The different later types are well illustrated in *Exc. Pal.*, Pl. 57. One may also note (*c*) the head HH, frequently on seals, הנמי , זמריהו (*Eph.*, I, 11), משלם (1902, p. 263), ישמעאל (*see* א *c*), נחמיהו, רמליהו , יחמליהו (*Rec.*, II, 27), also (*d*), the more Phoenician type 𐤌, in אלרם (*see* ר), אלאמץ (*see* ע *b*). Also (*e*) type Ш in the Chemosh-compounds (*Eph.*, I, 136 *sqq.*), אציה (*see* כ *d*), אמץ (*see* צ *b*), אחמה (ח *b*), מנחמת (*see* ש *f*) נחם and מנחם (*Pal.*, Nos. 22, 24). Also (*f*) as Ш in 1904, p. 211; ||| in מיכיהו (כ *d*), the weight פים (*J.A.O.S.*, 1903, p. 384 *sq.*), and *Exc. Pal.*, p. 122, fig. 45; and as V|| in יוקם (*see* ש *e*). The head of type (*e*) (also rounded ω), with bent leg, gives us the form of מ on coins and Sam. The extent of the curvature is no doubt a criterion apart from the type of the head; it is already found in S (*b* above), and is especially marked in נחם (*e* above).

נ. The old form (*a*) 𐤍, in pre-Persian period already ㄱ, is generally retained in Aramaic, Phoenician, and Hebrew. Hebrew, however, is characterized by (*b*) a distinct tendency to bend round the shaft, whence the square form on coins and Sam., and also by (*c*) the head ⊔ or ⊔ on the coins. Hence late כ and נ converge, and on the stamp, 1903, p. 204, either is possible (p. 275, *Eph.*, II, 145), although on *Pal.*, No. 22, the reading is obviously נחם. The presence of the older head is therefore no criterion, and one must also notice whether (*b*) is simply a gentle curve (as in S), a marked bend, or even square. Thus the head ∟ (without *b*) is found on several seals with relatively late features, *e.g.*, נחמיהו (מ *c*), . . . נגש (ש *f*), צפניהו (*see* צ); contrast also the נצף weights (*a* and *b*, צ *c*) with רבע נצף (*a* with צ *a*; *see* below צ). (*c*) goes with the straight shaft in סריה (ה *f*), חנניה (also *a*, *see* ה *e*), and Hebron stamps (Nos. 1, 3; contrast No. 2 with slight *b*). But usually (*b*) and (*c*) go together, and among the more interesting examples are בעלנתן (ת *b*), חנניהו (straight and curved shafts ; כ *a* with curve), קניו (ו *c*, ק *a*) בעלחנן (ז *a*), עשיו בן יוקם (ש *e*). *Pal.*, Pl. 57 shows how the various forms could prevail at one period—notice also the variations among the coins—but there is no evidence for those which are pre-supposed in the view that נ occurs on G (*see* ן end).

ס. Zenjirli Inscr. illustrate the change from (*a*) to (*b*) , and those of Nerab from (*b*) to (*c*) ( ) which approximates the uncertain *Eph.*, I, 11. The latter as (*d*) is found in Phoenician from the Persian period. M has (*a*), and in G the vertical is prolonged upwards; if the latter is not an accidental peculiarity, to be classed with other similar features in G, we may compare some Old Greek forms, and the possibility that ס originally represented the rough outline of a tree or branch (*Eph.*, II, 136). On the Asaph seal (א *b*) we seem to have ; the Lachish להסך is insecure (1892, pp. 126–8). The form (*b*) (Aramaic to sixth century) occurs on אמץ הספר (*see* צ *b*). On the seal of Seriah, type (*d*) could be compared with Phoenician from fourth century, or Aramaic, three centuries earlier (*see* ח *f*). Sam. clearly preserves the tradition of the three bars, but, owing to the rarity of ס in Hebrew, we cannot determine how late the form (*a*) survived. Although even the change from (*b*) to (*c*) is early, we cannot argue from the development during the eighth century in Zenjirli that the form in G would not be found after that date; this is clear from other examples of the special development illustrated by these North Syrian texts (*see* ז, ח, ק and ת).

ע. The oldest, more or less circular form (*a*) is retained throughout Phoenician and Hebrew. The opening (*b*) occurs early in Aramaic, but is rare elsewhere. Among the examples of it are, a Syrian cylinder with a compound of בעל (*Eph.*, I, 12), אלאמץ בן אלשע (with מ *d*) from ‘Ammân, ascribed by Euting to seventh century (*M.D.P.V.*, 1896, p. 4), by Clermont-Ganneau to fifth or fourth century (*Rec.*, II, 46), and יהועזר בן עבדיהו (ו *e*), on which *see* above, p. 288. The coins show oval, circular, and rectangular shapes of (*a*); Sam. has a triangle; the variation, which can be illustrated from the *beka*‘ weights, is scarcely a criterion.

פ. The oldest forms (*a*) have a curved, less often an angular, head (,). The rectangular head, 1909, p. 97, seems artificial, though, of course, the Greek development could be cited. In Hebrew, the tendency is to (*b*) a distinct curvature, and, although the letter is not found on coins or in early Sam., later Sam. shows the ultimate square form (*cp.*, ב, כ and נ). The tendency towards a more square type can be illustrated from *Pal.*, Pl. 57 (stamps צפן, weights נצף, and also פים; jar-handles of Ziph, and also the seal of צפניהו). It is noteworthy that the "quarter *neṣeph*" has (*c*) a more archaic form (⌉), which closely resembles that on פקח (ח *b*, ק *b*), פקחי (ח *a*, *see* ק *a*), and thus can hardly be distinguished from ג, from which פ is otherwise distinguished by its more rounded form. The older form (*a*) appears in פקלל (ק *b*), אסף (*see* ס). Together with (*b*), (*a*) is seen in אמץ (צ *b*), רפתי (ו *f*), חרף (*see* ז *e*), and with a still more pronounced bend at the base in S.

צ. The oldest type (*a*) consists of W, with prolongation downwards of the left-hand bar (𐤑). In Phoenician and Aramaic the latter feature is more prominent; in M and Hebrew more attention is devoted to the W. The downward, and sometimes more or less vertical stroke, is marked in אלאמץ (מ *d*, נ *a*, ע *b*), אציה (*see* כ *d*), צדקא, Levy, 7, (א *c*, ד *b*, מ *b*, ק *a*, ת *a*), and רבע נצף (פ *c*); much less so in M and the Moabite כמשצדק (ד *a*, מ *e* rather bent, ק *a*), in יחץ (ח *e*, י *c*; ascribed to fifth to fourth centuries), and in the clumsy צפניהו (ח *b*, פ *a*). In אמץ (מ *e* rather bent, ס *b*, פ *a*), and in להצל (*Brit. Mus.* 1048 !), it is almost lost. This tendency (*b*) to ignore the stroke can be observed on G (*cp.* ll. 4 and 5), and it is further developed (*c*) on the stamps of צפן *Pal.*, Nos. 20 and 30, and the נצף weights—with נ *a*, *b*, and פ *b*.[1] Here we have a rough form of ┖ which in the נצף weight (1899, Pl. VII, No. 1, facing p. 106) has the lower horizontal bar prolonged to the left. From this can be explained (*d*) S ⊐. Here, and in the forms on the coins (*e.g.*, ʓ, *cp.* צפניהו above), and in the more highly developed Sam., a trace of the old downward stroke can still be recognized. The history of this letter is complicated in Old Greek, and also in North Semitic, since the development in (*b*) is not late, if, as seems apparent, the Susa bowl (ascribed to about sixth century) represents Ӡ (in חצי "half"), and thus resembles the form in the uncertain לסרע׳ (*Eph.*, I, 11, *see* ס *c*), and חורץ (ו *a*, ח *b*, ק *b*, *Rev. d'Assyr.*, IV., 157 *sq.*).

ק. The old form (*a*) φ already opens in Zenjirli Inscr., though it is still closed in Nerab texts and in *C.I.S.*, II, 53 (with upward

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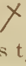
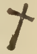
[1] The Safi stamp (p. 287, n. 4 above) read as שפם (1900, p. 27) or צשם (? *Eph.*, I, 55) seems to be a debased copy of צפן.

prolongation of the vertical ; ascribed to seventh or sixth century). It is even open in B–L where it approaches the modern Hebrew ק. In Phoenician of the Persian period we have the type Ϙ (much earlier in Aramaic), which towards the Christian Era comes to resemble Sam. ∇. In Hebrew, the old form with a more or less circular head is found in seals with early and late features, *e.g.*, צדקא (*see* צ *a*), יוקם (*see* ש *e*), קניו (ר *c*, נ *c*). In G, l. 2, the vertical is slightly prolonged upwards (*see* above, and *cp.* ס). With a partly open rectangular head it occurs on פקחי (ז *b*, פ *c*, *Rec.*, II, 117). The Greek type (*b*) ϙ appears on פקח (ח *b*, פ *c*), but open on חורץ בן פקלל (*see* פ end) ; with rectangular head on האמן בן גרקל (*Eph.*, I, 12, ה *c*, מ *a*,) and with a similar but open head on the *beka*ʿ weight, 1904, p. 210. In South Semitic there is a corresponding line above the circle ( ). S preserves, though with modification, the two more or less circular segments (Ϙ), but in the coins the type has become T and P.

ר resembles ד but has a longer tail. It soon assumes an open head in Aramaic, but not in Phoenician, and very rarely in Hebrew. Here the examples are סריה (ה, *f*), the stamp, 1903, p. 204 (*see* נ), and perhaps אלרם (מ *e*, נ *c* ; *Brit. Mus.* 1039).

ש. The (*a*) old zigzag form (W) is still retained on the coins, together with (*b*) ω, also in Amwas, with which compare (*c*) Sam. ш. On coins of the revolts (*a*) and (*b*) may appear on different sides of the same specimen. A relatively late feature is (*d*) the intersection of the lines in (*a*), see *Pal.*, Pl. 57, שחרחר (ח *b*, p. 288 above), משלם (*see* מ *c*), אבשדי (*see* ב *c*). The irregularity in G, especially ll. 2 and 3, is in keeping with the roughness of this script. Next, one may note the rough (*e*) W on עשיהו בן יוקם (ר *c*, *e*, ז *c*, מ *f*, נ *c*, ק *a*, ascribed to the fifth or fourth century, Cooke, p. 362) ; יהושע (*see* ר *d*, ascribed to seventh century, *Eph.*, II, 145), and זכר הושע (ר *a*, ז *d*). Type Ѱ (*f*) is also late ; *cp.* . . . חשכ (א *a*, ה *e*, ח *b*, כ *d*, מ *e*), . . . ננש (כ *d*, נ *a*), and מנחמת אשת גדמלך (א *a*, ד inverted, ח *c*, כ *d*, מ *a*), which has a Persian design, and may, in the opinion of Vogüé, be Ammonite. Finally (*g*), it is not clear whether we may rely upon the prolongation downwards of the left stroke of (*a*) in כמשצדק (*see* צ *a*), or the right-hand one of מעשיה משלם (1902, p. 263 *sq.* ; *Rev. Bibl.*, 1902, p. 438 *sq.*, מ *c*). This prolongation of the middle or right-hand stroke, or of both, is found in Phoenicia, in the last centuries before the Christian Era.

ת. The leading old types are (*a*) X and (*b*) †. The former, rare in Phoenician (Nora Inscr. and Abydos), is found in M and frequently in

Hebrew down to the coins and Sam. Examples are S, Susa fragments, and seals of אבגיל, מנחמית (*see* ש *f*), צדקא (*see* צ *a*). (*b*) is found on B–L and has Greek analogies, and, with a more slanting form, developes in Zenjirli Inscr. from  to , although Nerab inscriptions still retain the earlier form. This type soon bends the right arm, thus giving us the normal Phoenician and Aramaic character, in striking contrast to Heb., which retains the older form. (*b*) appears on the weight שלשת (*Eph.*, I, 13), the seals of אלישגב (א *a*, ב *c*, מ *a*), אחתמלך (א *a*, ח *d*, מ *a*), אציה (*see* כ *d*), בעלנתן (נ *c*, *see Eph.*, I, 140), נתניהו (ו *e*), רפתי (ר *f*, כ *d*), and on coins. The relationship between (*a*) and (*b*) must be left open. South Semitic has (*a*) which in Ethiopic has been turned round into (*b*) ( ). On the other hand, a slanting (*b*), as on the Mutesellim fragment (א *a*), would equally suggest the development from  to . On G we find which could lead to or be derived from either.

The more one studies Hebrew epigraphy the more is one struck by features which merit fuller and more competent study than I can give. In particular, one may note (1) that the presence of the oldest form of any character, taken by itself, is not significant—this applies even to the triangular ד and the zigzag מ. But (2) the presence of transitional and later forms is everywhere important (*e.g.*, א *b*, *c*, ה *d*, *e*, *f*, ז *d*, *e*, ט *b*, י *b*, *c*, *d*, כ *d*, מ *b*, *c*, נ *c*, ס *b*, פ *b*, צ *b*, *c*, *d*, ש *d*, *e*, *f*). The importance of (3) curve, bend, or approach to squareness (פנמכב) will depend upon its extent and the presence of (2). But in general (4) judgment will not be based upon isolated phenomena, whether notably early or late, but upon a combination of features. (5) The two characteristic styles of M and S may suggest two rather different types of alphabet (*Q.S.*, 1881, p. 285; *Jew. Quart. Rev.*, 1904, p. 287), but note the differences in Egyptian-Aramaic stone and papyri texts of the fifth century. Yet several interesting questions are raised by the types of ר (*a*, *b*, and ? *g*), ח (*a* and *b*), צ (*a* and ? *c*), ק (*a* and *b*), ת (*a* and *b*). (6) In connection with this it is noteworthy that some special features do not survive on coins or in Sam. (ח *b*, *c*, י *c*, ק *b*, ש *d*, *e*, *f*). Nevertheless, it is clear that the coins did not borrow from some earlier and archaic alphabet (note צנמכחה); their eccentricities (*e.g.*, ראו) are more accidental, and the coinage alphabets as a whole may be instructively compared and contrasted with Sam. Finally (7), the palaeography supports archaeology in dating the *Pal.* pottery inscriptions, as a whole, in the Persian period; a few may be earlier, a few later. As regards S, we have not the best kind of material for comparison; but the characteristic curvature and, more especially, certain forms (א *b*, *c*, ז, י *b*, מ *b*, צ *d*, ק) suggest the lower rather than the upper end of the Palestinian pottery material.

As for the date of the Gezer tablet we must begin by realizing that it is not a carefully prepared object. "The workmanship is rough" (p. 32), its "*gaucherie*" recognized (p. 112), "it has not a monumental character" (p. 26). The writer was "probably a peasant," and to this rough work "of a rustic engraver" Prof. Gray ascribes "the noteworthy differences in the several examples of the same letters" (p. 191). The right-hand corner is broken away at the beginning of l. 1, but although the rest of that side is rather chipped, no letters seem to be missing (p. 89). Indeed no effort has been made to trim the edge, and lines 3–7 begin each a little to the left of the other. Yet, the top edge is more regular, while on the left edge is a fret of diagonal lines. One might almost imagine that the writer, who has not striven after symmetry, consistency, or neatness, has utilized some piece of limestone, such as was frequently used later at Tell Sandaḥannah (*Exc. Pal.*, pp. 156 *sqq.*). In the Greek limestone tablets many marks which look like letters in the photographs prove to be accidental scratches or injuries (*ib.*, p. 158). Now on G there are apparent traces of an earlier writing (pp. 26 *sq.*) Is G a palimpsest, or rather is it a fragment of some larger stone, more carefully prepared—note the decoration on the left edge—which our writer utilized after erasing the original inscription? Mr. Macalister is not inclined to the view that there are traces of an earlier inscription (pp. 88 *sq.*). Prof. Vincent, on the other hand, who has also examined the tablet, writes "il en est résulté pour moi la conviction que la tablette a été inscrite plusieurs fois—les polissages successifs l'ont usée irrégulièrement" (*Rev. Bibl.*, p. 269). From my examination of the cast I am confident that there is underwriting in l. 5, but here it may be merely an error of the writer which he himself has corrected (*see* p. 299, on ח). Elsewhere I strongly suspect traces, but must leave open a question which is important when we consider the present roughness of the fragment and its probable purpose. At all events upon this stone the writer has scribbled one of the most artless specimens of North Semitic script that one can imagine, and everything points to the conclusion that we have no artificial archaistic writing; the writer is obviously following "as best he could the forms of the letters current in his own day" (p. 193). To suppose that the lack of uniformity in the letters has no value would be to annihilate the study of Hebrew palaeography; some of the differences are of course unimportant, but צ, more especially ח and י, and above all ך, are crucial. Either the writer belongs to the age *before* the alphabet had assumed the common North Semitic type, or our rustic engraver flourished later when these variations were more or less familiar.

It will be noticed that the palaeographical arguments which prove the antiquity of G do not furnish its date. They show that it is one of the oldest of the North Semitic inscriptions rather than that it belongs to the eighth century. For it is clear that there is a very noteworthy palaeographical gap between it and S. In fact, it *must* be very much older than S, and if we date S about 700, G is evidently brought very close to the date of M (about 850). It might even be argued that *ḥeth* and *samekh* are more archaic in G than in M ; Ancient Greek forms could be compared ; one could notice the variety of types which could be accumulated by comparing the oldest North Semitic forms with both Greek and South Semitic, and even with the old linear characters in the Mediterranean coastlands. On these lines one might argue that G represents a very primitive type of the North Semitic alphabet. But, the greater the antiquity of the tablet, the more remarkable the practical identity of the North Semitic type in Moab and North Syria in 850–700, in contrast to the distinctive types in South Semitic and Old Greek. Moreover, from *one* type have arisen all subsequent developments in the various North Semitic alphabets (Aramean, Phoenician, Moabite, Hebrew). We need not speculate whether cuneiform was used in Palestine in the first millennium, or under what historical circumstances the common North Semitic alphabet made its appearance.[1] We can only recognize that in 850–700 B.C., a well-established and standard type—the ancestor of all the North Semitic subdivisions—was to be found in Moab and the extreme north of Syria, and that, from what we know of contemporary Hebrew history, it is to be presumed that the same type became known in Israel and Judah about the same period.

This argument, based upon our present knowledge of the old North Semitic script, leads to the conclusion that G does not represent an earlier and primitive script, older than, or even contemporary with M. The divergences, which, by the way, may be urged against the view that it served some official purpose, presuppose the established usage of the North Semitic type in Palestine, and one may compare the absence of uniformity on groups of epigraphical material—seals, pottery stamps, Jewish coins, or the interesting variations of individual styles on the Phoenician graffiti from Abydos in Egypt (about fourth century). G has variations which are quite intelligible from later Hebrew palaeography, and they indicate an early stage of transition. The presence of older forms in any inscription is not so significant as that of younger ones ; but here, all are old, especially *samekh*, and only the general absence of uniformity, and the forms of *vav*, *ḥeth*, and *ṣade* can be urged against too early a date.[1] This appears to me to point conclusively to an early transitional alphabet, and I agree with Prof. Gray when he remarks: "judging by the writing, I should conclude that the inscription is later than the Moabite stone, and earlier than the Siloam Inscription" (p. 32). Yet, I am as much struck by the signs of transition from M, which he evidently recognizes, as by the gap which severs the tablet from S, and I can only feel that G may be used as an additional argument against dating S about 700 B.C. S, if placed early, embarrasses, and will always embarrass Hebrew palaeography, and it is noteworthy that Prof. Vincent, in ascribing G to the sixth century, simply leaves S out of the question. This, however, is a bold step, and it still implies that the development revealed by M, G, and S, actually occurred in about a century and a-half.[2]

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[1] On the use of cuneiform, *cp.* Conder, *Q.S.*, 1899, p. 348; Winckler, *Altorient. Forsch.*, III (1903), 165-174; Benzinger, *Hebr. Archäol.* (1907), pp. 176 *sq.* Gezer has revealed cuneiform tablets of the seventh century, and also of the Neo-Babylonian age (p. 106 above). At Mutesellim one was found in Stratum VI. The Hebrew material from this site (Schumacher, figs. 147 *sq.*, 166) is ascribed to V., and probably belongs to the end of it or else to VI (*see* Vincent, *Rev. Bibl.*, 1908, p. 430). Now, since VII " est apparemment hellénistique," VI (" aux derniers temps israélites ") must surely cover the Persian period, and needs lower chronological limits than Prof. Vincent seems to ascribe (viz., seventh to sixth century).

Finally, if we agree that the workmanship of the tablet is of the roughest, the writer no court scribe, and the script the current one of his day, the archaeological evidence is important. G was not some monument of historical value, or a seal to be treasured; it does not suggest an official document, and, indeed, the indications—especially if it be a palimpsest—give it merely contemporary importance. It served its purpose, and was cast away. It was not found in the ruins of a house; it was found associated with some potsherds which led Mr. Macalister to assign the deposit to the sixth century. In this case, we can hardly imagine that the tablet was some heirloom two or three centuries old, still less that it was fixed to the walls of a Palestinian house throughout the period. It is true that Mr. Macalister's date is not an absolute one (p. 88), but, until the complete Memoir of Gezer is published, it would be hazardous to discuss the chronological limits. If I understand rightly, the deposit lay on mother-earth, below remains of the Greek period, and, because the tablet is thus pre-Seleucidan (at all events), and has every appearance of being written for contemporary purposes, and because it was associated with the characteristic Jewish ware (p. 293 *sq.*), I am led to infer that its probable date is "somewhere about the Exile" (p. 233).

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[1] The three letters at the foot of G are somewhat cursive, and *if* ח is to be read, an early date is impossible (but *see* ח p. 297).

[2] I repeat that I am not able to follow Mr. Pilcher's late date for S (p. 289 above). As in 1904 (*Jew. Quart. Rev.*, XVI., 287), I find it impossible to fix the approximate date with any confidence, and while past writers have thought of the reigns of Ahaz, Hezekiah, or Manasseh, the palaeographical evidence scarcely hinders us from thinking of the time of Simon, son of Onias (Ecclus. l. 3, *see* the Hebrew text). Mr. Pilcher's unorthodox view was by no means condemned by Prof. Burkitt (above, p. 287, n. 1), and his arguments deserve a far more careful attention than they have hitherto received. The discovery of the Gezer tablet, in any case, must raise the question whether S is, or is not, to be used in dating the Hebrew epigraphical material.

This does not disagree with the palaeographical evidence, which points to a period between the oldest North Semitic type of alphabet and the pottery stamps, which, on palaeographical and archaeological grounds, may be ascribed roughly to the Persian period. The date in question—about the sixth century—is that reached by Prof. Vincent on other grounds, and also accepted by Prof. Marti, and, although I lay no weight upon the linguistic arguments which both these scholars adopt, the fact remains that the palaeographical features of the Gezer tablet have not forced them to propose an earlier date, and that Prof. Gray in turn evidently recognizes that they point to a development later than the ninth century Moabite stone.

[1] *Postscript.*—Perhaps I have not sufficiently emphasized the fact that the attempts to indicate some of the chief types of old Hebrew are not necessarily to be taken as strictly accurate (*see* p. 294). In spite of the care of printers and author it is very difficult to do more than give the reader a rough idea of the general development. The further difficulty, that of obtaining accurate copies, or facsimiles, must also not be overlooked (*see* p. 295). For the sake of convenience I have used the facsimile of the Siloam inscription in the last edition of the *Hebrew Grammar* of Gesenius, by Kautzsch. But it may be pointed out that the letters differ from the alphabet in *P.S.B.A.*, XIX, 1897. Part 5 (see *ib.*, p. 175 *sq.*), and from that in *Q.S.*, 1897, p. 204; while, although a new facsimile of the inscription was prepared by the late Prof. Socin (see *Z.D.P.V.*, XXII, 61–64), this, again, is said not to be above criticism (Lidzbarski, *Ephem.*, I, 53).

REVIEW.

Manual of Palestinean Arabic for Self-Instruction. By H. H. Spoer, M.A., Ph.D. (N.Y. Univ.), B.D. (Rutger's Coll.), sometime Fellow of the American School of Archaeology and Oriental Research at Jerusalem, and E. Nasrallah Haddad, Teacher of Arabic at the Teachers' Seminary of the Syrisches Waisenhaus in Jerusalem. Printed at the Syrisches Waisenhaus in Jerusalem, 1909. (Harrassowitz : Leipzig.)

This useful work of 226 pages is intended to supply a need felt by many Europeans who, arriving in the country without the slightest knowledge of Arabic, find themselves confronted with the necessity of learning the dialect spoken, with but slight variations, throughout Palestine. The book is written in regular grammatical sequence. The student, having mastered the transliteration of consonants and vowels, is led in regular order through the inflections of the various parts of speech, etc. The rules and observations are illustrated by many examples, lists of words, and phrases. The system of transliteration is that of Wright's Grammar, which differs in some cases from that used by the American College at Beyrout. It seems a pity that the latter was not adopted. There seems insufficient reason for discarding "*gh*" as the natural equivalent of غ, and using "*ṛ*." Notable printer's errors in the alphabetical table are the letters ذ and غ, which lack the dot that should distinguish them from د and ع. This mistake has not been noticed in the list of corrections at the end of the book. In spite of this defect the work is likely to become popular. It will also be useful as a standard of reference for the comparison of Arabic dialects. A very special feature which will commend itself to lovers of folk-lore is the collection of stories, songs, and rhymes, proverbs, street-cries, and even *imprecations*, in the Second Part. It may, at first sight, seem shocking that a work issued from a Mission-press, and intended not only "for the traveller in his hotel" but also for "the large and increasing number of English-speaking residents, mainly clergy, missionaries and teachers," should contain a list of profanities, but every-day experience has shown that it is chiefly new-comers belonging to this respectable class who are victimized by malicious practical jokers who teach them to say words and phrases that are best left unsaid. It is, therefore, necessary for those beginning the study of Palestinian Arabic to know what they *must not say*, and there is profound truth in the old Oriental proverb "Learn sorcery, but do not practise it, for knowledge of a subject is preferable to ignorance."

J. E. H.